THE

MONTHLY EPITOME,

FOR APRIL, 1802.

XLVII. MARCHAND'S VOYAGE ROUND THE WORLD.

(Concluded from our last. p. 136.)

WE left our navigator animadverting on the natural and artificial deformity of the Tchinkitanayans.

He proceeds:

"The women, more fair, or less dark than the men, are still more ugly; a big and clumsy head; a circular face; a nose squeezed in about the middle of its length; eyes small and inanimate; cheek-bones very prominent; hair, or rather a mane, thick, bushy, and coarse, tied behind with strips of leather, either in the form of a cue or club; the shoulders, strong and broad; the neck low, tolerably firm and well rounded in those who are not sixteen, but extremely flabby and pendent in those who have suckled; a waist short and thick; knees and feet turned in, sufficient to strike against each other in walking; and, to complete the whole, a filthiness truly disgusting. They have thought proper to add to their natural ugliness, by the use of a lip ornament, no less whimsical than inconvenient. The people belonging to Cook's ship, who first perceived females decked with this ornament, reported to their captain that they had seen women *with two mouths*: and in fact, they have very much that appearance. In order to procure them a charm, from which, no doubt, they expect complete success, since to obtain it, they submit to suffer for a long time; a longitudinal slit, parallel to the mouth, is made about six lines below the under lip; in this is first inserted a skewer of iron or wood, and the bulk of this foreign substance is increased gradually, and from time to time, according to the progress of age; at length means are found to introduce a piece of wood, neatly wrought, the shape and size of which are nearly those of the bowl of a table spoon. The effect of this ornament is to depress, by the weight of its projecting part, the under lip on the chin, to develope the charms of a large gaping mouth, which assumes the shape of that of an oven, and to expose to full view a set of yellow and dirty teeth. As this machine is removed and replaced at pleasure, when it is taken away, the transversal slit of the lip presents a second mouth, which from its aperture, is not inferior in size to the natural mouth: and in some women it is upwards of three inches in length. The men do not allow themselves to make use of this ornament; it is the exclusive attribute of the fair sex."

The following extract appears to evince the sagacity of this people, and therefore deserves notice.

"Although the natives of TCHINKITANAY have long been in possession of European hatchets, they do not yet make use of this instrument for felling the tree which they intend for the construction of a canoe; they have preserved their ancient method of undermining its foot by means of fire: it is by the assistance of the same agent that they contrive to hollow it out; it is also with this instrument, which is docile in their hands, and the action of which they know how to direct and regulate, that they fashion the tree on the outside, so as to give it the form best calculated for being supported by the water, and

for dividing the fluid by either of its extremities indifferently. We shall cease to be surprized that, since they are acquainted with the hatchet, which seems to afford both facility and dispatch, they have not preferred the use of it to the laborious and long proceeding which they continue to employ, if we do not forget that fire has the property of hardening the wood to which it has been applied, consequently of procuring it greater density, and of rendering it more impervious to the water. It cannot be doubted that they have discovered in fire this property of rendering wood more compact, and of prolonging its duration when it is to be exposed to moisture, since, when they make a point to a stake which they intend to be driven into the ground, they take great care to harden, by means of fire, all the part that is to be buried." *p.* 234.

In the account given of their manners, it is worthy of observation, that "the men appear to have for the women the regard and attention which their weakness claims; they are not seen here, as among most of the savage nations of AMERICA, charged with the rudest labours, and frequently treated no better than our beasts of burden. The men have reserved for themselves every laborious occupation, hunting, fishing, and the preparation and cooking of meat and fish. The employments of the women consist in cleaning the skins from their last grease, and sewing them and making them into dresses. Their difficulty in walking, and their *embonpoint* announce that their life is very sedentary. They were seen sometimes to handle a paddle, but in cases only when they were alone in the canoe, or when the men were not in sufficient numbers to manage it. They appear very subordinate to their husbands; but the latter have for them the greatest respect; and they seldom take the liberty of concluding a bargain without consulting them. The women eat in common with the husband and the children; and it is well known, that among the greater part of the tribes which occupy the islands of the GREAT OCEAN, and among some of those of the continent of AMERICA, the men never admit the women to their table." *p.* 242.

From the foregoing extracts our readers may form an estimate of the work. There is much similar information. We shall just state the method, and mention the remaining subjects.

The first volume is divided into six chapters; the first contains the departure from Marseilles, and arrival at Santa Christina. The second gives a general description of the Marquesas, and a particular one of Santa Christina, taken from accounts of the Spaniards, English and French; the accounts of the soil, productions, manners, &c. of this place, are very copious and particular. In the third is a description of a newly discovered island, at a short distance from the Marquesas, with an account of its inhabitants, and the run of the ship from thence to the North-west coast of America.

In the fourth chapter is given an account of their arrival at the North-west coast, and their putting into Dixon's Norfolk Sound, with the events during their stay; their traffic with the natives for furs; and a particular account of the place and the people. The fifth contains their departure from Tchinkitanay, discovery of three good harbours on the coast, and the directing of their course to China, it being the object of this voyage to obtain furs from the north-west coast of America to dispose of in India. The sixth chapter concludes this volume, with offering conjectures respecting the manner in which the north-west coast of America may have been peopled.

The second volume contains three chapters, and considerable additions to the work. In the seventh chapter is described the passage from the north-west coast of America to the Sandwich Islands, where they obtain refreshments, and make for Macao through the Archipelago of the Mary Anne Islands; the introduction of furs into China, by the southern ports, had just been prohibited. In the eighth chapter the passage of the China Sea is described in their departure from Macao, with the pass through Gaspar's Strait, and the navigation from thence to the Isle of France. In the ninth chapter is the departure of the voyagers from the Isle of France; they pass the Isle of Bourbon, stop at St. Helena, and from thence return to Toulon, after an absence of twenty months.

The design of the voyage, in point

of trade, was totally unsuccessful, owing to the prohibition abovementioned: and as the cargo was sent to Lyons with the hope of an advantageous market, but arriving just before the destruction of that place; the furs were seized, and being forgotten under the seals, notwithstanding the remonstrances of the proprietors, through delay they became a prey to worms and were lost.

The chapters are succeeded by vocabularies of the languages spoken in some of the islands which they visited, and additions to the narrative of the voyage.

We then find 274 pages occupied with results of the observations for the latitude and longitude, made in the course of the voyage, serving to determine the changes occasioned by the currents in the apparent course and rate of sailing of the ship, in the different tracts of the sea which she crossed, as well as the error in the calculation of the dead reckoning in the interval of the observations, and at the period of each land-fall.

The whole work concludes with a journal of the voyage.

XLVIII. Soulavie's Memoirs of Lewis XVI.

(Continued from page 156.)

Fourth Epoch, or the Liberty of America; preceded with the History of the Causes of the War against England.

THE first and second chapters contain an account of the remote and immediate causes of the American war, between France and England; to which Lewis XVI. was not inclined, as appears from the following note written by him, in the margin of the ministerial papers: "What a situation is mine! Why should I be obliged, by reasons of state, and the pretext of a great military operation already entered upon, to sign orders which my heart condemns, and to which my opinions are adverse?"

The third chapter shews the flourishing state of England after the peace of 1763, the dissatisfaction of the Americans, and the clandestine succours granted by France to the English colonies.

In the fourth chapter is a descriptive portrait of the character and virtues of George III. and of his queen, with an account of the persons who composed his cabinet.

The fifth chapter describes the insurrection of the Americans, the opposition in the British Parliament as favourable to the colonies, and the character and portrait of Lord Chatham, called by the Author, the soul of the opposition, and the idol of England.

The sixth chapter informs us of the conduct of France under these circumstances, with the representation made by Count Broglio to Lewis XVI. of the hostile designs of the English. The seventh contains the opposite opinions of the British government, and the opposition respecting the Americans; the portraits of Lord Chatham and Mr. Burke; the celebrated speech of the former in favour of the Americans, with his hatred against France, and the education of Mr. Pitt, his son, in his own sentiments.

In the eighth chapter is recorded the manifesto of France against Great Britain, with the notes of Lewis XVI. printed in separate columns. As the notes of the king to this manifesto appear to us highly interesting, particularly as they display the disposition and sentiments of that prince, we are prompted to transcribe a part as a specimen.

Draught of the Manifesto of 1779.

"His Majesty plainly declared to the King of England, that he was not, and did not pretend to erect himself into a judge of the quarrel between Great Britain and her colonies; nor

Observations of Lewis XVI.

"We have done more, we have pronounced them a free people; we have communicated to them existence as a nation; a claim which, when it is disputed by the power which is in

did he pretend to avenge any supposed injustice of England.

" His majesty has been under the necessity of inviting the Catholic King to unite with him, by virtue of their engagements to redress their respective grievances, and to set bounds to the tyrannical usurpation which England has entered into and persists in, in all affairs of a maritime nature.

" The King might devote to silence and oblivion the calumnies and mistakes, on which the king of England founds his defence; and it is with the greatest repugnance, that he feels himself obliged to take some notice of them.

" He remained a tranquil spectator of the contest between Great Britain and her colonies; and the utter aversion he felt for every thing which could excite the slightest suspicion of his taking any part in the business has prevented him from entering into correspondences of any sort with the insurgents of America."

possession of the sovereignty, cannot be confirmed but by the recognition of foreign powers. It is this act of recognition into which we have entered, which we are bound to prove to be an act legal and just.

" As this tyranny is the true and only cause of the hostile proceedings of France, I conceive, that an exact representation of the English empire, and the use they make of it, is absolutely necessary, as a justifying document in behalf of all the measures we may take against Great Britain.

" I ought not to impute to the King of England the possibility of having calumniated me; according to the most notorious principles of English law, he cannot be guilty of a calumny. His ministers are universally responsible; they are alone held to be guilty; and it is to them we ought to attribute the calumnies of which we may have to complain. This remark as of essential importance.

" It would be difficult to persuade the French nation, the English, or the people of Europe, that France has taken no part in the troubles of the English colonies; it would, therefore, be better not to utter a syllable on this subject; since, true or false, our asseveration will scarcely be believed." *p.* 398—401.

The ninth chapter contains considerations on the effects of the alliance of France with America; in which it is remarked, that, " The French monarchy was indebted for its splendour to the submission of its inhabitants, to the directing and absolute controul of their government; and the troops of the king went, sword in hand, to support at Philadelphia the doctrine of the act of American independence, which maintained, expressly and unequivocally, that the just power of governments could only be derived from the consent of the people." *p.* 413, 414.

" In fine, Lewis XVI. sent to Philadelphia the flower of his troops, conducted by young officers, who, when they quitted Paris, carried with them the manners of Frenchmen, and a disposition strictly conformed to despotism and the Court of Versailles; but who, when they arrived at the place of their destination, found themselves called upon to expose their lives in the maintenance of opinions of such a nature as, at all times, and in all countries, have given a concussion to the human mind; have let loose the passions of our species; have placed governments in the most perilous situations, and have utterly annihilated all those whose genius and force were inferior to the genius and force of the people who attacked them." *p.* 414, 415.

It is therefore argued by the Author, that the nobility who abandoned their order in 1789, performed their revolutionary studies in the United States; and that the interference of the French in the American contest was one great mean of producing a republican government in France.

The tenth and last chapter in this volume gives the sentiments of the opposition in France relative to the American war.

At the end of this volume are some official papers, relative to the administrations of Turgot, Malesherbes, and St. Germain.

Volume IV. The etchings prefixed to this volume represent the following persons: Rousseau, Buffon, Abbé Mably, D'Alembert, Diderot, Abbé Raynal, La Fayette, Bailly, Mirabeau, Beauharnais, La Rochefoucault, Talleyrand Perigord, Menou, Rœderer, Barnave, the brothers Lameth, Lally Tollendal, Lebrun, Cambacérès, and Defermont.

The first chapter in this volume introduces to notice the Marquis of Pezai, friend of M. Necker, who, by his temerity, and the coquetry of his sister, Madame de Cassini, was advanced to the favour of the king; and in the space of a few months made by his influence two ministers, and procured for himself the office of Inspector-General of the coasts of the kingdom. In the fifth chapter is given an account of the fate of this marquis by the stratagems of Messrs. Maurepas and de Sartines, who designed and accomplished his ruin.

The second, and thirty following chapters, contain the particular plans formed by M. Necker, and the events of his administration; being a Genevese, and a Protestant, his elevation gave great offence, and the clergy in particular murmured at the choice; we meet with an anecdote on this subject worth preserving: "I will have done with him," said M. Maurepas to an archbishop offended at his nomination, "if you will engage to pay the national debt." In these chapters are, the observations made upon his plans of finance and reformation of abuses; an account of his enemies, and the causes of their opposition; a description of his character by his enemies and his friends, with that of his wife; and the particulars and manner of the resignation of his office.

M. Necker is succeeded in office by M. Joly de Fleury, and M. de Ormesson, whose characters are given in the thirty-third chapter, in which we find the result of M. Necker's operations. M. de Castries proposes to the king to restore that minister. This and the following chapter gives the sentiments of Lewis XVI. of M. Necker.

The thirty-fifth chapter contains an account of a work written by M. Necker, which he addresses and presents to the king. It gives great offence, and the ministers use their utmost endeavours for the proscription of the work and its author.

This period concludes with the thirty-sixth chapter, giving a definitive analysis of public opinion, which is discomposed in proportion as the revolutionary spirit divides, neutralises, or changes itself.

(To be concluded in our next.)

XLIX. ILLUSTRATIONS *of the Truth of the Christian Religion. By* EDWARD MALTBY, *B. D. Domestic Chaplain to the Bishop of Lincoln.*

THE intention of this work is to establish the truth of the New Testament, for which purpose the author produces the following arguments.

The first chapter discusses "the internal evidence of genuineness and authenticity in the books of the New Testament, by a brief statement of external evidence, and a particular enquiry into the proof arising from internal marks: such as, 1st. The style and idiom: 2. The minuteness of detail: 3. Absence of all party spirit: 4. Candour of the writers in relating their own failings: 5. Agreement of the facts, with the supposition of a miraculous interference: 6. Uniform preservation of character; and 7th. Various proofs arising from a comparison of the genuine scriptures with the apocryphal books."

The second chapter exhibits, "the proof arising from the nature and strength of the prejudices of the Jews." This is instanced in the "peculiarities of the Jewish people. The prophecies concerning the Messiah, and expectations formed in consequence of them—The appearance of false prophets. A short view of the conduct of some of them, and of their pretensions, is introduced, to mark distinctly the difference between them and the true Messiah." The next topic is to shew "in what manner Jesus appeared in the character of the expected Messiah," with a lively and pathetic description of "his conduct and doctrine," and the manner of preaching the gospel after his death. Arguments are urged to prove that the christian religion is not founded

in imposture, or enthusiasm, and the actions of Jesus are considered with a reference to each of these suppositions. Jewish zealots are described; an inference is drawn from the foregoing facts, and the chapter closes with a recapitulation of the subjects it contains.

The third chapter represents, "The conduct of the Disciples;" and is introduced with shewing how far they resembled their countrymen; who they were; and the nature of the address Jesus delivered to them after they were chosen. Their conduct is exemplified in their ignorance of their Master's real office, and distrust of his power. Their behaviour at the transfiguration is considered as an evidence of their disposition to interpret the prophecies literally, which is confirmed by the dispute among them who should be greatest.

The candid representation of their own conduct is urged as a proof of their veracity. The triumphant entry of Jesus Christ into Jerusalem; the occurrences in the garden, and apprehension of Jesus; with the sentiments and conduct of the disciples at that event, are introduced and followed by the circumstances attending the Resurrection, upon which the Disciples are convinced, and boldly preach a crucified Messiah. How this change is to be accounted for is next considered. The author then shews that they retain some remnant of their old prejudices and mistakes, instanced in the circumstances attending the conversion of Cornelius; the relation of which is accompanied with some reflections. The Edict at Jerusalem is the last incident noticed in this chapter, which finishes with the conclusion warranted by these facts and others harmonizing with them.

The miracles wrought by the Disciples during the Life of our Lord, are considered in the fourth chapter.

In discussing this subject the Author adopts the following plan. In the first place he proposes to shew, that the extraordinary power of working miracles was really conferred; and secondly, that it was as certainly exercised; thirdly, he considers the purposes for which it was bestowed; and lastly, the effect it seemed to have upon the minds of those to whom it was imparted. One instance against the exercise of this power examined, with the reasons assigned for it, and reflections upon the subject. The uniformity of the divine dispensations considered, which is followed by the result of this enquiry, proved to be favourable to the truth of our holy religion and the vindication of the Apostle's character, with which the chapter closes.

Chapter the fifth describes the scheme of the Gospel. In this chapter the difference between the mode and extent of Christ's preaching and that of the Apostles is stated, which is observed to be made the ground of an objection by infidels; this objection is refuted by the author, who shews the design of the gospel, that it was offered to the Jews first, but intended from the first to comprehend the Gentiles, and offers various proofs of this intention. The rejection of the gospel is shewn to be foretold by our Lord, as well as the destruction of the Jewish polity. It is argued, the Disciples acted in conformity with the views and directions of their Master; and if they had made any alteration, it would have been of a very different kind from that imputed to them, as no motive can be assigned for their conduct in this particular, but their well grounded confidence in the pretensions of Jesus to the title of Messiah, and the improbabilities of any other supposition.

The character of Jesus is described in chapter the sixth. This chapter is introduced by describing the malignity and extent of the charge urged by unbelievers against the Christian Religion, particularly as it affects the character of Jesus; an objection against producing the testimony of his friends is obviated in this place. Concessions of his adversaries; some of the most considerable infidels are named, and objections extracted from their works, which are here obviated; and after answering the enquiry, what the intentions of Jesus must have been according to the assumptions of his enemies, the author shews their own concessions to be at variance with these assumptions. The different grounds of argument taken by unbelievers is examined, and the imputation of imposture shewn to be inconsistent with the character of the virtues they allow him to have possessed. The near inspection to which the conduct of our Lord was subjected; and yet no instance of any deviation

from moral rectitude is to be found in his history, argued in his favour. He is compared with Minos, Numa, Lycurgus, and Mahomet. The scheme of Jesus, if founded in fraud, proved to be less excusable than those of these acknowledged deceivers, consequently not imputable to one of his good character. The inquiry, whether he could have been actuated by any good motive to assume false pretensions, answered in the negative.

In chapter the seventh, Mr. Godwin's misrepresentations of the Christian Religion, and the character of its founder, are examined.

A passage from Mr. Godwin's Enquirer is quoted, and the charges in it are reduced to three heads. 1. That bigotry and intolerance are encouraged by the Christian Religion. 2. That an improper stress is laid upon faith. 3. That there are certain moral defects in the character and temper of Jesus Christ. Each of these charges is examined separately, and confuted, partly by historical documents, and partly by critical enquiry into the texts, Mark xvi. 16. and Matth. xxiii. 33. This writer is shewn to have misunderstood or perverted them. A fair deduction is then made from the subjects of the enquiry in favour of christianity.

Persuaded that our readers will be gratified with a perusal of able and decisive arguments against such gross misrepresentations of the Christian religion, it is with pleasure we extract the following refutation of the charge, that bigotry and intolerance are sanctioned by the doctrines of the Christian religion. "This author (Mr. G.) is so eager to fix the odious charge of bigotry upon the Christian system, that he seems to represent such a spirit as not having been introduced into the world, till this religion arose to discover and to cherish it. It appears then that he is ignorant of the bigotry of the Egyptians; between two of whose tribes an animosity arose, from a difference in religious sentiments, which cannot be characterized in stronger terms than in those which the satyrist has employed."

'Inter finitimos *vetus atque antiqua* simultas,
Immortale odium, et nunquam sanabile vulnus
Ardet *adhuc*[1].'

[1] Juvenal, Sat. xv. 33. See xv. 78, &c.

"It may be that he has forgotten the glowing picture which the same poet has drawn of the consequences of bigotry, with which the ingenuity of malevolence itself cannot slander Christianity, as having the most remote connection. It may be, that he has passed slightly over a scene, from the barbarity of which human nature almost recoils—in which, however an infidel historian, with perfect consistency, finds only 'some obscure traces of an intolerant spirit[2].'"

"If, without the authority of the Areopagus, any one had attempted to introduce the worship of a strange god, the laws of Athens assigned death for his punishment[3]. But were a similar severity to be employed in a Christian state, it would be imputed

[2] Gibbon, c. ii. note 3.

[3] Joseph. c. Apion ii. 37. Νόμῳ δ' ἦν τοῦτο παρ' αὐτοῖς (Ἀθηναίοις) κεκλυμένον, καὶ τιμωρία κατὰ τῶν ξένων ἐσαγόντων θεὸν ὡρίζετο θάνατος.

See Wesseling's note on Petit's Legg. Att. p. 69. Even Mr. Hume has shewn his tenderness to the religions of antiquity, when he says, that 'except the banishment of Protagoras, and the death of Socrates, which last event proceeded partly from other motives, there are scarce any instances to be met with in antient history, of this bigoted jealousy with which the present age is so much infected.' I readily agree, that other considerations, beside those of religion, actuated the persecutors of Socrates; but if impiety had not been made the pretext, his countrymen would not have put him to death; and this circumstance it became the candour of Mr. Hume to point out. I must further observe, that Mr. Hume passes in silence over the case of Anaxagoras, who certainly was compelled to quit his country because he was accused, or at least suspected of impiety. Diogenes Laertius is content with telling us, περὶ τῆς δίκης αὐτῷ διαφόρως λέγεσθαι; but the δίκη, to whatever extent it might go, evidently was on account τῆς ἀσεβείας αὐτοῦ. According to Plutarch, he was not condemned, nor even regularly accused; but by the advice of Pericles he left Athens, for the purpose of avoiding accusation. That advice however was given in consequence of the law which Diopithes had proposed to the people; (εἰσαγγέλλεσθαι τὰς τὰ θεῖα μὴ νομίζοντας,) and which alarmed Pericles for the safety of Anaxagoras. Vidend. Plutarch in Vit. Pericles. See also the whole chapter of Josephus above cited, in which many instances of intolerance among the antients, and particularly the Athenians, are stated and commented upon. Respecting the charge brought against Anaxagoras, consult Mitford's History of Greece, cap. xxii. sec. 3. Vol. v. p. 141, 8vo.

not merely to the policy of governors, but to the temper of priests. The odious bigotry of Antiochus Epiphanes[4], will not easily escape the recollection of any, but of those who will impute no fault, nor arraign any crime, except it be found to involve in its consequences the friends of revealed religion. Had the law which was inscribed in the xii tables, *Peregrinos Deos ne colunto*[5], been considered as the edict of a Christian prince, we should probably have heard the loudest complaints against the spirit of bigotry by which it was dictated: and if the demolition of the temple of Seraphis and Isis had been effected by the order of an ecclesiastical synod, instead of a heathen senate, it would doubtless have been styled an atrocious outrage upon the unalienable rights of private judgment, instead of being represented as proceeding from the use of a 'common privilege,' and ascribed to the 'cold and feeble efforts of policy[6].' But it is particularly remarkable, that a spirit of intolerance should be represented as owing its introduction to Christianity, when the violent means which were adopted for the purpose of crushing this very religion at the time when its professors are universally acknowledged to have been inoffensive and unambitious, are too well known to be controverted. The force of historic truth is in this instance too powerful to be suppressed, or evaded: upon this occasion, therefore, the historian, who would gladly co-operate with any plausible attempt to injure Christianity, must be brought forward to oppose the statement of his zealous coadjutor in the cause of infidelity. Mr. Gibbon admits, that the religious policy of the ancient world seems to have assumed a more stern and intolerant character, to oppose the progress of Christianity. About fourscore years after the death of Christ, his innocent disciples were punished with death by the sentence of a proconsul of the most amiable and philosophic character; and according to the laws of an emperor, distinguished by the wisdom and justice of his general administration. The apologies which were repeatedly addressed to the successors of Trajan, are filled with the most pathetic complaints, that the Christians, who obeyed the dictates, and solicited the liberty of conscience, were alone, among all the subjects of the Roman empire, excluded from the common benefits of their auspicious government[7].'

"So far a check is put upon the assertion of Mr. Godwin with respect to the *introduction* of bigotry. But the zeal of the historian does not allow him to continue long the advocate of the church, since he immediately seizes the opportunity of making the following observation: 'From the time that Christianity was invested with the supreme power, the governors of the church have been no less diligently employed in displaying the cruelty, than in imitating the conduct of their pagan adversaries!'

"Still, however, the historian does not keep pace with the philosopher. Consistently enough with their different provinces, the former satisfies himself with diligently remarking the facts, which in his opinion disgrace the cause of Christianity, while the latter more boldly aims his attack at its very principles, and at once endeavours to strip it of all pretence to divine origin, by declaring that the odious spirit, of which he complains, is countenanced in its doctrines. Upon this ground also we are ready to meet him; and here it is obvious to remark, that he has been led into the vulgar error of confounding the principles of the Christian doctrine, with the mistaken notions and corrupt practices of some, who have professed themselves bound to obey that doctrine implicitly. That too many in-

[4] 1 Maccab. i. 41. 'I am unwilling to urge the conduct of Cambyses, when he stabbed Apis, and ordered the priests to be scourged, and put the leading men at Memphis to death.' See Herodot. b. iii. c. 29. 'The vexations of Cambyses from his misfortunes probably produced a phrensy, and that phrensy burst out in acts of violence, where intolerance was plainly mixed with impiety and revenge. It is however impossible to exonerate the Persian Magi, or Xerxes, who acted under their direction, from the charge both of intolerance and fanaticism.' Nec sequor magos persarum; quibus auctoribus Xerxes inflammâsse templa Græciæ dicitur. Cic. de Legg. iib. ii. sec. 10. Edit. Emerti.

[5] Separatim nemo habessit Deos; neve novos, sine advenas, nisi publice adscitos, privatim colunto. Cecer. ibid. sect. 8.

[6] Gibbon, Vol. I. p. 33. and note 15.

[7] Vol. I. p. 519.

dividuals, and even parties, styling themselves Christian, have deviated from the spirit of their religion so completely, as to encourage bigotry and practise intolerance, is certainly true; but that such doctrines or practices are authorized by scripture, we are warranted by its whole tenour in denying. If Mr. Godwin will take the pains to learn to recollect what the national spirit of the Jews was, and what their inveterate prejudices, before Jesus appeared among them, and will then remark all that *he* did to enlarge their minds and purify their hearts; that his doctrines were those of the most unbounded philanthropy, and his life one uniform scene of benevolence; Mr. G. will blush at the charge he has adduced against the Christian religion and the character of its founder. Jesus, who first pronounced a blessing upon the merciful and peace-makers, who inculcated the return of good for evil; who enforced in the most authentic and persuasive manner, the virtues of humility, mutual forgiveness, and universal good-will, could not preach a religion of bigotry and intolerance. He, who rebuked his disciples, when they would have called down fire from heaven upon the inhospitable Samaritans; who himself healed the wound, which had been inflicted in his defence by the unseasonable zeal of one of his followers[8]; he, who taught the rejection of the Jews, and admission of the Gentiles into the Messiah's kingdom; he, who breathed out a prayer for his murderers, when they were piercing his body with the instruments of torture[9]; he, surely, has thus taught the most effectual lesson against every species of bigotry and intolerance. Nor is it merely by the force of his example, and the obvious sense of his precepts, that he fully repels the odious imputation; but the manner in which his religion was offered to the acceptance of mankind, both by himself and by his disciples, abundantly shews how foreign from its nature is every thing which partakes of a desire to prevail with any other weapons than those of truth and reason. Far from requiring assent to assertions destitute of proof, far from expecting conviction without the legitimate means of enforcing it, Jesus supported his claim to the character he assumed, by a series of close and connected reasoning[10], which prejudice indeed did resist, and sophistry may still elude, but which can never be addressed in vain to men of sober and dispassionate judgment. The instruments which reason is accustomed to use in the search or the defence of what it conceives to be truth, were employed by Jesus to confound the petulance, to correct the mistakes, and to enlighten the understanding of his adversaries. Indeed it is impossible for the most captious infidel to suggest any fair and adequate mode of demonstrating his divine mission, which was not at some time or other produced in the sight, and in the hearing of the Jewish people. The disciples exacted not a blind obedience from those whom they addressed; but they reasoned from the prophecies contained in the Scriptures, and enforced their arguments by the evidence of facts. 'With 'great power gave the Apostles wit-'ness of the Lord Jesus.'—'And 'Paul, as his manner was, went in 'unto them, and three sabbath days 'reasoned with them out of the Script-'tures, opening and alledging that 'Christ must needs have suffered, and 'risen again from the dead.' Nor must we forget the generous encomium which is passed by the sacred historian upon the Jews of Berea, not for acquiescing without examination, nor for assenting without enquiry, but because 'they received the word with 'all readiness of mind, and searched 'the Scriptures daily, whether those 'things were so[11].' To the same effect are many passages in the Epistles of the first propagators of the gospel.

[8] Compare Luke xxii. 51. with Matt. xxvi. 52. "Christianity," (observes Newcome) "is very far from promising a special protection to those who have recourse to violence and arms, in support even of truth and right." p. 283. How different is this from the spirit of Mahometism and of Popery!

[9] See Newcome, pp. 390, 439.

[10] In the sermon on the mount, Matt. cap. v. vi. and vii. are many admirable specimens of close reasoning and logical inference, as also in the 12th chapter of the same evangelist. In St. John, however, are to be found the greatest variety of instances, in which the force of argument is directly applied to establish the divinity of Christ's mission. See chapters iii. 11—20; v. 31, 39; vii. 18; viii. 46—54; x. 25—34; xiv. 10—29; xv. 24.

[11] See Acts iv. 33; xviii. 2, 3. and 11.

St. Paul, after enjoining his proselytes to examine themselves whether they be in the faith, openly makes this acknowledgment; 'we can do nothing 'against the truth, but for the truth.' In the character of a Bishop, drawn by the same Apostle, he is described to be, 'holding forth the faithful 'word, as he hath been taught, that 'he may be able by sound doctrine 'both to exhort and to convince the 'gainsayers [12].' St. Peter also exhorts to the same effect: 'Be ready always 'to give an answer to every man 'that asketh you a reason of the hope 'that is in you with meekness and 'fear [13].'

"Thus we see that Jesus and his disciples, in publishing the gospel, proposed and adopted the criteria, to which recourse must be had in the investigation of all truth. They appealed to the convincing evidence of facts, and enforced that appeal by the powers of reasoning. They brought forward testimony, which it was competent to their antagonists to disprove or object to, if there had been any grounds of objection; and they reasoned in defence of the conclusions they formed from sources, which it was equally in the power of their hearers to examine and to understand. And as if for the express purpose of guarding against a too hasty assent, they urged their investigation of those sources of information, and praised as noble the conduct of those men who searched the Scriptures daily, whether those things were so. Now surely no conduct can be more free from the suspicion of artifice, or the imputation of bigotry. To lay your claims to assent fairly and fully before the world, to desire that they may be scrutinized with all possible exactness, and to expect acquiescence only as you have the means of enforcing conviction, is a proceeding so equitable and reasonable, that it might be thought no one could refuse such a cause the hearing, and still less object to it as containing in its principles the odious spirit of intolerance.

"Whether therefore we look to the doctrines of the Christian religion, as published by its author, or as enforced by his friends and followers; or whether we consider the manner in which those doctrines were offered to the general acceptance of mankind; it is surely impossible not to acknowledge, that the charge of *introducing* bigotry into the world is directly contradicted by the most unequivocal testimony that history can supply: and with respect to the charge of *perpetuating* it, I scruple not to assert, that there is not, in the whole compass of the New Testament, a single passage upon which it can be founded, without bidding defiance to all the established rules of accurate interpretation. Such is my conviction upon the question of fact; and it well deserves to be remarked, that, having so few worldly means for propagating his religion, Jesus would have acted a most unwise and inconsistent part, in encouraging that intolerance, which must have alarmed his hearers for the safety of his own favourite tenets, and determined to resist, even with violence, the introduction of any other." *pp.* 288 to 300.

The eighth and last chapter exhibits a view of the defects of the evidence in favour of the Mahometan religion.

After shewing the connection of the proposed enquiry, with the design of the work, the situation of the Roman and Persian empires; and the genius and temper of the Arabs, the author proceeds to relate the pedigree, patronage, qualifications, pursuits, and influence of the impostor, and other things relative to the opinions of his followers. The claims in favour of the Koran refuted; the deficiency of its evidence proved; and the chapter closes with an appeal to infidels in behalf of our holy religion.

At the end of the illustrations are two Latin pieces. The first is a Thesis, Nequit per se humana ratio cognitione satis plenâ et certâ assequi, quo potissimùm modo Deus sit colendus, quæ sint hominum officia, vita denique futura sit; necne, æterna.

The second, Concio ad Clerum*.—

[12] Mr. Wakefield's translation of this verse expresses the sense of the original still more clearly, "Keeping to the true doctrine which he hath been taught, that he may be able to encourage *some* by wholesome instruction, and confute others who contradict." The words τῆ διδαχῆ λόγῳ, appear to me to mean, that series of facts and doctrines, which formed the substance of the apostles' preaching, and was entirely worthy of credit.

[13] See 2 Cor. xiii. 8. Tit. i. 9. 1 Pet. iii. 15.

* Judic xi. comm. 39.

Expletisque duobus mensibus reversa est ad patrem suum: et fecit ei sicut voverat, quæ ignorabet virum.

I. THE HISTORY OF THE REBELLION *in the Year* 1745. *By* JOHN HOME, ESQ.

THIS work is dedicated to the King, and contains a map of Scotland, a bust of Charles Edward Stuart, engraved by Fittler; and plans of the battles of Preston, Falkirk, and Culloden.

The Introduction commences with a description of the country and manners of the Highlanders, on which subjects it is observed, "Scotland is divided into Highlands and Lowlands: these countries, whose inhabitants speak a different language, and wear a different garb, are not separated by friths or rivers, nor distinguished by northern and southern latitude: the same shire, the same parish, at this day, contains parts of both; so that a Highlander and Lowlander (each of them standing at the door of the cottage where he was born) hear their neighbours speak a language which they do not understand." *p.* 3.

"The Highlands and Islands make nearly one half of Scotland, but do not contain one eighth part of the inhabitants of that kingdom. The face of the country is wild, rugged, and desolate, as is well expressed by the epithets given to the mountains, which are called the grey, the red, the black, and the yellow mountains, from the colour of the stones, of which in some places they seem to be wholly composed, or from the colour of the moss which in other places covers them like a mantle." *p.* 4, 5.

"In the Highlands, there are no cities nor populous towns*; no trade or commerce, no manufactures but for home consumption; and very little agriculture. The only commodity of the country that fetches money is cattle; and the chief employment of the inhabitants is to take care of the herds of their black cattle, and to wander after them among the mountains."

"From this account of the Highlands, it is manifest that the common people, earning little, must have fared accordingly, and lived upon very little; but it is not easy to conceive how they really did live, and how they endured the want of those things which other people call the conveniences, and even the necessaries of life. Their houses scattered in a glen or strath †, were usually built of sod or turf, sometimes of clay and stone, without lime. In such habitations, without household stuff, or utensils wrought by an artificer, the common people lived during the winter ‡, lying upon boards, with heath or straw under them, and covered with their plaids and blankets. For a great part of the year, they subsisted chiefly upon whey, butter, cheese, and other preparations of milk, sometimes upon the blood of their cattle §, without much grain or animal food, except what of the latter they could procure by fishing or hunting, which, before the late rebellion, were free to people of all ranks, in a country where the rivers and lakes swarmed with fish, and the hills were covered with game. Making a virtue of necessity, the Highlanders valued themselves upon being able to live in this manner, and to endure cold and hunger to a degree almost incredible. In those days the

* There are several royal boroughs in the Highlands, that make a part of the different districts (each of which districts sends a representative to parliament). Some of these boroughs lie near the line of separation, and are inhabited by a mixed race of people, Highlanders and Lowlanders. In the borough of Nairne, at the time of the rebellion, the inhabitants of one side of the town spake English, and their neighbours on the other side spake Gælic.

† A *glen* is a narrow vale with a rivulet, and hills on each side. A *strath* is a valley, with its hills and a river.

‡ The winter town, as it was called, consisted of a number of such houses, and sometimes a better one belonging to a gentleman or farmer. In summer the Highlanders left the winter town with their cattle and servants, and went to the hills, (for to each of the winter towns belonged a considerable tract of land in the adjacent hills.) There they built temporary huts in the shylings, or best spots of pasture, removing from one shyling to another, when the grass failed. About the end of August they left the hills and returned to the winter town.

§ The first thing the Highlanders did when they went to the hills, was to bleed all their black cattle, and boiling the blood in kettles, with a great quantity of salt; as soon as the mass became cold and solid, they cut it in pieces, and laid it up for food.

chieftains and gentlemen, who were many of them stock farmers and graziers, though much better accommodated than their inferiors, occasionally lived like the common people *, and contended with them in hardiness, maintaining that it was unworthy of a Highlander to stand in need even of oatmeal to discharge the prime duty of a man, and fight for his chief."

"In these words, which are their own †, the Highlanders expressed their opinion of themselves, and their enthusiasm for clanship. As that singular institution formed and stamped the peculiar character of the Highlanders, I shall endeavour to explain the principle of the domination of chiefs, which now exists no more."

"The Highlands are divided into a number of territories or districts, separated by rivers, lakes, or mountains, sometimes by ideal and arbitrary boundaries. Each of these districts, called by the natives a country, was the residence of a clan or kindred, who paid implicit obedience to the Cean Cinne or head of the kindred. This person (known in the English language by the name of chief) was the hereditary magistrate, judge, and general of the clan: he determined all disputes that arose amongst his people, and regulated their affairs at his discretion. From his judgment there was no appeal: to decline the tribunal of the chief, and apply to any of the king's courts for redress against one of the same kindred, was considered as highly criminal, a kind of treason against the constitution of clanship, and the majesty of the chief. The sirname of the chief was the name of the clan, and the title which he bore constantly reminded the Highlanders of the *kindly* origin of his power; for the Cean Cinne was the kinsman of his people, the source and fountain of their blood. His habitation was the place of general resort, the scene of martial and manly exercises: a number of the clan constantly attended him both at home and abroad; the sons of the most respectable persons of the name lived a great part of the year at his house, and were bred up with his children. To bind the kindred faster together, the cord of interest (in the most ordinary sense of the word) was drawn strait between them: the lands of the chief were let to his nearest relations upon very easy terms; and by them parcelled out to their friends and relations, in the same manner. That consanguinity, the great principle of clanship, might not lose its force by being diffused amongst a multitude of men, many of whom were far removed from the chief, there were intermediate persons called the chieftains, through whom the inferiors looked up to their chief. Every clan consisted of several tribes, and the head of each tribe was a representation of a family descended from that of the chief. His patronimick (which marked his descent) denominated the tribe of which he was chieftain, and his lands (for every chieftain had some estate in land) were let to his friends and relations in the same manner that the lands of the chief were let to his friends: each chieftain had a rank in the clan regiment, according to his birth, and his tribe was his company. The chief was colonel, the eldest cadet ‡ was lieutenant colonel, and the next cadet was major. In this state of subordination, civil and military, every clan was settled upon their own territories, like a separate nation, subject to the authority of their chief alone. To his counsels, prowess, and fortune, (to his auspices,) they ascribed all their success in war. The most sacred oath to a Highlander was to swear by the hand of his chief. The constant exclamation, upon any sudden accident, was, May God be with the chief, or, May the chief be uppermost. Ready at all times to die for the head of the kindred, Highlanders have been

* The Highland gentlemen used to make hunting parties, and go to the hills in time of frost and snow, where they remained several days. They carried with them no provisions but bread and cheese, with some bottles of whiskey, and slept upon the ground, wherever night overtook them, wrapped up in their plaids.

† The words of Sir Ewen Cameron, often quoted by his countrymen.

‡ In settling the rank of their officers, the same rule was not observed by every clan that took arms in the year 1745. In some regiments, the eldest cadet was lieutenant colonel, and in others the youngest cadet. The Highlanders say, that according to the original customs of clanship, the eldest cadet ought to be next in command to the chief, and that the appointment of the youngest cadet to the lieutenant colonel, was an innovation introduced by those chiefs who had great land estates.

known to interpose their bodies between the pointed musket and their chief*, and to receive the shot that was aimed at him."

"In such communities the king's peace and the law † of the land were not much regarded: beyond the territories of each clan, the sword was the arbiter of all disputes: several of the clans had inveterate quarrels, and deadly feuds; they went to war and fought battles. Rapine was often practised under pretext of reprisal and revenge; and in those parts of the low country that bordered upon the Highlands, depradation and rapine were often committed without any pretence at all: hence, fierceness of heart, prompt to attack or defend, at all times and places, became the characteristic of the Highlanders. Proud of this prime quality, they always appeared like warriors, as if their arms had been limbs and members of their bodies; they were never seen without them: they travelled, they attended fairs and markets ‡; nay, they went to church with their broad swords and dirks; and in latter times with their muskets and pistols. Before the introduction of fire arms, the bow, the broad sword, and target with the dirk, were the weapons offensive and defensive of the Highlanders. When the use of fire arms became common in the kingdom, they assumed the musket instead of the bow, and, under the smoke of their fire, advanced to close with the enemy. As to their dress, or Highland garb (for so they call it at this day), which, like every thing unusual in war, had an effect of terror in the last rebellion, it is needless now, when so many battalions of the king's troops wear it as their uniform, to describe a dress which is to be seen every day in the streets of London and Edinburgh; but it seems necessary to mention, that the target was no part of a Highlander's accoutrement, except in the day of battle; and in those battles that were fought during the rebellion, most of the men in the front rank of every clan regiment, besides his other arms, had a pistol; though in the present times, neither the 42d regiment, renowned for valour, nor any other Highland regiment, has any arms but the musket and bayonet."

"Such were the arms and accoutrements of the Highlanders when they went to war. Order and regularity acquired by discipline, they had little or none; but the spirit of clanship, in some measure, supplied the want of discipline, and brought them on together; for when a clan advanced to charge an enemy, the head of the kindred, the chief, was in his place, and every officer at his post supported by his nearest relations and most immediate dependants. The private men were also marshalled according to consanguinity: the father, the son, and the brother, stood next each other. This order of nature was the sum of their tactic, the whole of their art of war." *p.* 5—12.

The author then states the affection of the Highlanders for the Stuart family, and narrates the different rebellions in which they have engaged, concluding the first chapter with an account of the discovery of the last rebellion before it broke out by Duncan Forbes, who warned government and proposed a plan to prevent it.

Chap. II. Describes the conspiracy to restore the family of Stuart, with the negociations between the Jacobites, the Pretender's son, and the court of France, which produce a determination to invade England: this design is frustrated by a storm, and Charles, without any troops accompanying him, lands in the Highlands, and engages the Highlanders in his cause.

* Examples of this sort of enthusiasm are handed down by tradition, and preserved in the memoirs and manuscript histories of the Highland families. A low-country man, not many years ago, expressing his admiration of one of those commoners who sacrificed himself to save the life of his chief, a Highland gentleman said, that he saw no reason to admire the action so much, that the man did his duty, and no more; for he was a villain and a coward who in the same circumstances would not do the same.

† The chiefs sometimes went to law with one another; but the decisions of the court of session, and the judgments of the privy counsel, were not of much avail, unless the party who had obtained judgment in his favour was more powerful than his antagonist, or better supported by his neighbouring chiefs. Locheil and Mackintosh were at law and at war for 360 years.

‡ In those days, that is about 150 years ago, a clergyman in the Isle of Skye, went to church with a broad sword at his side, and his servant walked behind him with his bow and quiver full of arrows.—Letter from the Isle of Skye, Appendix, No. xxvii.

Chap. III. Charles abode a little time at Boradale, where he saw several of the chiefs, and having erected his standard, commences hostilities, and is successful. The rebels take possession of Perth and cause great alarm at Edinburgh, where the inhabitants petition for leave to take arms, which is granted.

Chap. IV. Gives an account of the preparations made to defend Edinburgh, with the occurrences which took place upon the arrival of the rebels, who take possession of the city.

Chap. V. Relates the arrival of Charles at Holyrood-House, and the proclaiming of his father at the cross; the account of the proceedings previous to the battle of Preston, with the manœuvres of both armies, and the success of the rebel army at that place.

Chap. VI to X. Give accounts of the proceedings of both armies, and the battles fought during the rebellion, which is terminated at the battle of Culloden, by the dispersion and defeat of the rebels.

Chap. XI. Details the proceedings of Charles after the battle of Culloden, to the time of his embarking with some of his friends for France; his many difficulties and narrow escapes from danger are particularly noticed and described.

The Appendix contains a number of letters and papers relating to the rebellion, with which the work concludes.

LI. ORIENTAL CUSTOMS; *or an Illustration of the Sacred Scriptures, by an Explanatory Application of the Customs and Manners of the Eastern Nations, and especially the Jews, therein alluded to; together with Observations on many difficult and obscure Texts, collected from the most celebrated Travellers and the most eminent Critics.* By SAM. BURDER.

THE author explains the plan and nature of his work in the preface, from which the following is an extract:

"I have endeavoured to select from Mr. Harmer's observations whatever appeared important and interesting. This has not indeed been done in the form of a regular abridgment; but after extracting such materials as appeared suitable, I have inserted them in those places, where, according to the passages prefixed to each of the articles, they ought to stand. This method I apprehend to be new, and not before attempted, but I hope will prove both agreeable and useful. As it is the avowed intention of each article to explain some passage, it is proper that it should be inserted at length, and in a manner so conspicuous as at once to attract the attention of the reader.

"To the materials collected from Mr. Harmer, have been added some very important remarks from Shaw, Pococke, Russel, Bruce, and other eminent writers. It is admitted that many of these things have repeatedly passed through the press; but as the valuable observations which have been made by travellers and critics lie interspersed in separate and expensive publications, a compendious selection of them appeared very desirable, and is here accomplished.

"But many of the following observations are original: they are not however particularly distinguished from the rest. I must here avail myself of an opportunity to acknowledge my obligations to Mr. Gillingwater, of Harleston, in Norfolk, for the very liberal manner in which he favoured me with the use of his manuscript papers. They consist of additions to, and corrections of Mr. Harmer's observations, and were communicated to that gentleman with a view to assist him in the farther prosecution of his work; but it was too late, as the fourth and last volume was then nearly completed at the press, and in a single instance only towards the close of it was any use made of these materials. From this collection I have made many extracts, and have enriched this volume with several new articles on subjects which had not before been discussed. In the progress of my work I have also derived very considerable assistance from many valuable books furnished by James Brown, Esq. of St. Albans, for which I acknowledge myself greatly obliged, and especially for his very careful correction of the manuscript before it went to the press."

As specimens of the work itself, (which makes an 8vo. vol. of 400 pages) we give the following articles:

"No. 45. Exodus xxiii. 19. *Thou*

shalt not seeth a kid in his mother's milk.] CUDWORTH (*on the Lord's Supper*, p. 14.) gives a very curious account of the superstition, on account of which he conceives the seething of a kid in its dam's milk to have been prohibited. 'It was a custom of the ancient heathens, when they had gathered in all 'their fruits, to take a kid, and boil it 'in the dam's milk, and then, in a magical way, to go about and besprinkle 'with it all their trees, and fields, and 'gardens, and orchards; thinking by 'this means they should make them 'fructify, and bring forth fruit again 'more abundantly the following year. 'Wherefore God forbad his people, 'the Jews, at the time of their in-'gathering, to use any such superstitious or idolatrous rite.'"

"No. 54. Levit. xviii. 21. *Thou shalt not let any of thy seed pass through the fire to Moloch.*] Horrid as is the practice prohibited in these words, we have irresistible evidence of its prevalence. The manner in which it was performed has been variously described, especially by the rabbins. Sonnerat (Trav. vol. i. p. 154) gives the following account of this custom: 'A 'still more astonishing instance of the 'superstition of the ancient Indians, in 'respect to this venerated fire, remains 'at this day, in the grand annual festival holden in honour of Darma Rajah, and called the FEAST OF FIRE, 'in which, as in the ancient rites of 'Moloch, the devotees walk *barefoot, over a glowing fire, extending forty feet.* It is called the feast of fire, because they then walk on that element. It lasts eighteen days, during 'which time, those who make a vow 'to keep it, must fast, abstain from women, lie on the bare ground, and 'walk on a brisk fire. The eighteenth 'day they assemble, *on the sound of instruments, their heads crowned with flowers, the body bedaubed with saffron, and follow in cadence the figures of Darma Rajah, and of Drobede, his wife, who are carried there in procession.* 'When they come to the fire they stir 'it, to animate its activity, and take a 'little of the ashes, with which they 'rub their foreheads, and when the 'gods have been *three times round it*, 'they walk either fast or slow, according to their zeal, over a very hot fire, 'extended to about forty feet in length. '*Some carry their children in their arms*; 'and others lances, sabres, and standards. The most fervent devotees 'walk several times over the fire. After the ceremony, the people press 'to collect some of the ashes to rub 'their foreheads with, and obtain from 'the devotees some of the flowers with 'which they were adorned, and which 'they carefully preserve.'"

"No. 55. Levit. xxvi. 26. *Ten women shall bake your bread in one oven.*] An oven was designed only to serve a single family, and to bake for them no more than the bread of one day. This usuage still continues in some places, and gives peculiar force to these words. Harmer, vol. i. p. 269."

"No. 113. 1 Kings ii. 9. *Now, therefore hold him not guiltless; for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoary head bring thou down to the grave with blood.*] David is here represented in our English version, as finishing his life with giving a command to Solomon to kill Shimei; and to kill him on account of that very crime, for which he had sworn to him by the Lord, he would not put him to death. The behaviour thus imputed to the king and prophet, should be examined very carefully as to the ground it stands upon. When the passage is duly considered, it will appear highly probable that an injury has been done to this illustrious character. It is not uncommon in the Hebrew language to omit the negative in a second part of a sentence, and to consider it as repeated, when it has been once expressed, and is followed by the connecting particle. The necessity of so very considerable an alteration, as inserting the particle NOT, may be here confirmed by some other instances. Thus, Psalm i. 5. *The ungodly shall not stand in the judgment,* NOR (the Heb. is *and*, signifying *and not*) *sinners in the congregation of the righteous.* Psalm ix. 18.; xxxviii. 1.; lxxv. 5.; Prov. xxiv. 12. If then there are in fact many such instances, the question is, whether the negative, here expressed in the former part of David's command, may not be understood as to be repeated in the latter part; and if this *may* be, a strong reason will be added why it *should* be so interpreted. The passage will run thus: *Behold, thou hast with thee Shimei, who cursed me, but I sware to him by the Lord, saying, I will not put thee to death by the sword. Now therefore hold him* NOT *guiltless, (for thou art a wise man, and knowest what thou ought-*

est to do unto him) but bring NOT *down his hoary head to the grave with blood.* Now, if the language itself will admit this construction, the sense thus given to the sentence derives a very strong support from the context. For how did Solomon understand this charge? did he kill Shimei in consequence of of it? certainly he did not. For after he had immediately commanded Joab to be slain, in obedience to his father, he sends for Shimei, and knowing that Shimei ought to be well watched, confines him to a particular spot in Jerusalem for the remainder of his life. 1 Kings ii. 36—42. *Kennicott's Remarks*, p. 131."

"No. 137. 2 Chron. xxviii. 27. *And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem; but they brought him not into the sepulchres of the kings of Israel.*] The Israelites were accustomed to honour in a peculiar manner the memory of those kings who had reigned over them uprightly. On the contrary, some marks of posthumous disgrace followed those monarchs who left the world under the disapprobation of their people. The proper place of interment was in Jerusalem. There, in some appointed receptacle, the remains of their princes were deposited: and, from the circumstance of this being the cemetery for successive rulers, it was said, when one died and was so buried, that he was *gathered to his fathers.* Several instances occur in the history of the kings of Israel, wherein, on certain accounts, they were not thus interred with their predecessors, but in some other place in Jerusalem. So it was with Ahaz, who though brought into the city, was not buried in the sepulchres of the kings of Israel. In some other cases, perhaps to mark out a greater degree of censure, they were taken to a small distance from Jerusalem. It is said that *Uzziah was buried with his fathers in the field of the burial which belonged to the kings; for they said, he is a leper.* (2 Chron. xxvi. 23.) It was doubtless with a design to make a suitable impression on the minds of their kings while living, that such distinctions were made after their decease. They might thus restrain them from evil or excite them to good, according as they were fearful of being execrated, or desirous of being honoured, when they were dead. The Egyptians had a custom in some measure similar to this; it was however general as to all persons, though it received very particular attention, as far as it concerned their kings. It is thus described in Franklin's *History of Ancient and Modern Egypt*, vol. i. p. 374. 'As 'soon as a man was dead, he was 'brought to his trial. The public ac- 'cuser was heard. If he proved that 'the deceased had led a bad life, his 'memory was condemned, and he was 'deprived of the honours of sepulture. 'Thus, that sage people were affected 'with laws which extended even be- 'yond the grave, and every one, struck 'with the disgrace inflicted on the 'dead person, was afraid to reflect dis- 'honour on his own memory, and that 'of his family.

'But what was singular, the sove- 'reign himself was not exempted from 'this public inquest upon his death. 'The public peace was interested in 'the lives of their sovereigns in their 'administration, and as death termi- 'nated all their actions, it was then 'deemed for the public welfare, that 'they should suffer an impartial scru- 'tiny by a public trial, as well as the 'most common subject. Even some 'of them were not ranked among the '*honoured dead*, and consequently were 'deprived of public burial. The Isra- 'elites would not suffer the bodies of 'some of their flagitious princes to be 'carried into the sepulchres appropri- 'ated to their virtuous sovereigns. 'The custom was singular: the effect 'must have been powerful and influ- 'ential. The most haughty despot, 'who might trample on laws human 'and divine in his life, saw, by this so- 'lemn investigation of human conduct, 'that at death he also would be doom- 'ed to infamy and execration.' What degree of conformity there was between the practice of the Israelites and the Egyptians, and with whom the custom first originated, may be difficult to ascertain and decide; but the conduct of the latter appears to be founded on the same principle as that of the former, and as it is more circumstantially detailed, affords us an agreeable explanation of a rite but slightly mentioned in the scriptures."

"No. 245. Isaiah xxi. 5. *Anoint the shield.*] As the Israelites were usually very careful of their armour, so particularly of their shields. Upon these their names and warlike deeds were generally engraved. These they scoured

scoured, polished, and *oiled*. To render and preserve them bright was an object to which they were exceedingly attentive. This appears to have been done by *anointing* them with *oil*. Accordingly we find *Isaiah* directing to *anoint the shield*; and as this was done to give them a lustre, so they were covered with a case when they were not in use, to preserve them from becoming rusty. Hence we read of the *uncovering of the shield*. (*Isaiah* xxii. 6.) To this practice may also be referred (2 *Sam.* i. 21.) the anointing mentioned, belonging to the shield, and not to Saul, a version of the passage perfectly agreeable to the original."

"No. 265.—Isaiah xlix. 16. *I have graven thee upon the palms of my hands.*] This is an allusion to the eastern custom of tracing out on their hands, not the names, but the sketches of certain eminent cities or places, and then rubbing them with the powder of the hennah or cypress, and thereby making the marks perpetual. This custom *Maundrell* thus describes: 'The next 'morning nothing extraordinary pass-'ed, which gave many of the pilgrims 'leisure to have their arms marked 'with the usual ensigns of Jerusalem. 'The artists, who undertake the ope-'ration, do it in this manner: they 'have stamps in wood of any figure that 'you desire, which they first print off 'upon your arm, with powder of char-'coal; then taking two very fine nee-'dles tied close together, and dipping 'them often, like a pen, in certain ink, 'compounded, as I was informed, of 'gunpowder and ox gall, they make 'with them small punctures all along 'the lines of the figure which they 'have printed, and then washing the 'part in wine, conclude the work. 'These punctures they make with 'great quickness and dexterity, and 'with scarce any smart, seldom pierc-'ing so deep as to draw blood.' *Journey, at March* 27."

LII. BREAD; *or the Poor. A Poem, with Notes and Illustrations. By* Mr. PRATT, *Author of Sympathy, &c.*

EXTRACTS:

"LO! as the fainting labourer stoops to reap,
The deadly drops his clay-cold temples steep;
In pride of youth the tyrant Want prevails,
The sickle falls, and harass'd nature fails;
No aid at hand, his fellow-suff'rers round,
Behold him stretch'd a corpse upon the ground;
O for one cordial drop! in vain the prayer,
Death, death alone, has sav'd him from despair.
And hark! to yonder agonizing cries!
By famine struck, the mountain peasant lies;
Spent in *his* force that us'd the winds to brave,
And dead are half his limbs e'er in the grave.
Able no more to earn his daily bread,
The shiv'ring infants cling about his bed;
The rose has wither'd on the daughter's cheek,
Yet the poor father's heart wants force to break;
Languid and faint life lingers in his veins,
And what the tongue conceals, the look explains;
The voice exhausted feebly heaves a sigh,
And Want has dug his cavern in his eye;
On childhood's polish'd brow sits wrinkled Care,
And in the mother's bosom broods despair."

FAMINE.

"Unhappy matron! doom'd by fiends to know,
The dire excesses of a parent's woe!
Long time she toils, and waits in patient grief,
And vainly tries and vainly hopes relief:
'BREAD FOR MY CHILDREN! GIVE ME BREAD,' she cries,
'Ev'n now, by hunger struck, my husband dies;
'His wife must follow fast; yet save, O save
'These orphan little ones, and this poor babe,
'This helpless suckling, starving on my breast.'
Her pray'r is scorn'd, her sorrows made a jest,
The jest of that proud plunderer, who braves
THE POOR MAN'S CURSE, nor heeds where famine craves."

ANCIENT AND MODERN FARMING CONTRASTED.

" Ascend yon hill, and give thy straining eye
To view the stretching landscapes as they lie
In many an ample sweep of varying ground,
With all the flocks and herds that graze around;
The level pastures, and the mountains steep,
The intermediate vales, and forests deep.
Time was, when twice ten husbandmen were fed,
And all their wholesome progeny found bread,
And a soft home, each in his modest farm,
By tillage of those lands—and raiment warm;
The cloak of scarlet dye, so bright and clean,
And one of silk, on sabbath only seen;
And yet a third, of goodly camblet neat,
For winter days, extending to the feet.
Then took at plough the son and sire their turn,
The wife then milk'd the cow, and work'd the churn,
And many a mile the daughter trudg'd with ease,
To vend her butter, chickens, eggs, and cheese;
And, home returning, heavy laden, brought
Full many an article at market bought;
And tho' she bow'd beneath her basket's weight,
Oft would she sing the country maiden's fate;
And haply, sweetheart, who in ambush lay,
To ease her load, would join her on the way:
Well pleas'd was he that useful load to bear,
Yet saw, with wise delight, the damsel's care;
Good signs of future helpmate there were shown,
And as he smil'd, he mark'd her for his own;
Whisper'd his wish to share her toils for life.
Purchas'd the ring with speed, and call'd her wife.

" Nor came she portionless; nor to his arms
Brought only virtue, love, and native charms;
Tho' these were wealth; but kin on either side
Enrich'd the bridegroom, and endow'd the bride;
Of kine a pair to each, of sheep a score,
The parents furnish'd from their well-earn'd store:
A waggon this, and that a team bestow'd,
While from the heart's pure source each love-gift flow'd:
Of linen too a stock, and spun at home,
And a best bed, to deck the nuptial room;
Yet quilt and curtains, by the matron wrought,
And nothing but the wood and ticking bought;
From their well-feather'd flock the pillows down,
And all the toilette ornaments their own:
And polish'd looking-glass and pictures gay
For parlour, us'd alone on holy day!
Or Christmas time, or merry making sweet,
When the kind landlord deign'd to share the treat,
And joy'd to see the harvest barn was fill'd,
And felt at heart how well his farm was till'd;
His LITTLE farm, which ease and health display'd,
And happy tenants, happy landlords made.

" And thus from three-score acres, duly dress'd,
The numerous tribe of old and young were bless'd;
And all the country gaily smil'd to see,
The country's wealth—a thriving peasantry!
Lords, swains, and husbandmen each other cheer'd,
And mutual profits mutual cares endear'd;
By day the labourer at his farm was fed,
In his own cottage found a nightly bed;
And all his sun-tann'd children, and his wife,
Gave rest to toil, and energy to life;

And thus for ages far'd the rural train,
Nor plague, nor famine, scourg'd the blissful plain.
Past are these scenes, the bloomy substance fled,
Lo! the thin shadow's offer'd in their stead.
See from the summit where thou stand'st, the pride
That arrogantly grasps the prospect wide:
Ah me! that lofty mountain but commands
One tyrant husbandman's half-cultur'd lands;
Insatiate giant of the plunder'd plains,
At once the scourge and terror of the swains;
A vain usurper of the country round,
Possessing, yet encumbering the ground;
In deep carousal, high above his lord,
This village despot can each vice afford
That luxury suggests to ill-got wealth,
The bane at once of virtue and of health.

"The horn invites! the tyrant scours the lawn,
While his poor vassals, up at peep of dawn,
With trembling hands the heavy plough-share guide,
Each cheary hope, each cordial thought deny'd;
For pleasure foremost of the noisy throng,
The farmer-sportsman wheels his steed along;
Purse-proud and vain, behold he takes the field,
And joys to see the 'squire and huntsman yield;
And as he stretches o'er his rented grounds,
Mark'd for his own, he cheers the panting hounds;
Then they more fell, and eager in the chase,
Nor gate, nor stream, obstruct his headlong pace.
His drudging slaves at plough their master spy,
And work the furrow as he gallops by;
And as at eve they pass his mansion proud,
And scent the feast, and hear the orgies loud
Of wanton jests, deep draughts, and toasts profane—
'Ruin to landlords,' and 'the farmers gain;'
And see the smoking viands, costly wine,
And fragments that might all their households dine;
Yet not one meal their fainting heart to cheer,
But unsubstantial roots, and meagre beer;
While through the night this tyrant of the plain,
Till nature sickens, holds his revel reign;
Then reels to rest, with fev'rish mixtures fill'd,
His mind disorder'd, and his body swill'd;
Nor does he rise from his enfeebling bed,
Till the poor victim-swain has left his shed
Full many a weary hour; and sat him down
On the brown glebe, to eat his crust more brown,
Dark, coarse, and scanty, and in sorsow earn'd,
And harder than the clod e'er yet upturn'd:
Such thro' the year is that poor victim's plan
And such the life of farmer-gentleman." *p.* 12.

LIII. SERMONS, *with a Help to Prayer. By the Reverend* GEORGE PATTRICK, *LL. B. late Vicar of Aveley, Essex; Joint-Lecturer of St. Leonard's, Shoreditch; Sunday-Evening Lecturer of St. Bride's, Fleet-Street, London; and Chaplain to the Right Hon. Lady Dacre, of Lee. To which are prefixed, Memoirs of the Life of the Author, with a Portrait by Collyer, from a painting by Russell.*

BY the memoirs prefixed to these Sermons we learn, that the Author was born at Mark's Tey, near Colchester, in Essex, and after receiving his education at St. Paul's School, in London, when about sixteen years of age he entered as a clerk to a respectable attorney at Colchester. Upon the expiration of his clerkship, he spent about a year

and a half in London, with a view to a farther improvement in his profession. After this preparation, he entered upon the practice of the law at Dedham, in his native country, in Feb. 1769. Having attended a short time to the practice of the law, he determined to change his profession, and enter into holy orders, for which step he assigns his reasons, in a letter to a relative.

From June 1783 to June 1784, Mr. Pattrick travelled in France and Italy; these memoirs contain a descriptive sketch of some of the principal places he visited, which we present to our readers as lively and concise.

"PARIS.—I am alternately charmed with the richness and splendour, that is diffused through every thing in this city; and disgusted with the sluttishness and filth that is blended with it. The French are a most untidy people. As are their houses, so are their persons. There is scarce a common lodging that has not rich plates of looking-glass, carved and gilt ornaments, and drawers and cabinets of beautifully inlaid woods. At the same time, the floors are laid with tiles or bricks; and, either the fire-place, or some other corner of the room, is the reservoir of all the dirt and rubbish, that months, and perhaps years, have collected. So also with their persons: those in the lowest departments,—waiters at coffee-houses and inns, lacqueys and porters, have heads dressed for an assembly; when, at the same time, the squalidity of their apparel, and their slovenliness about their heels, will assault the greater part of the five senses.

"There is a vivacity about the French, the feminines especially, that makes a very pleasing impression on a stranger; and persons we are daily dealing with, though we know them to be picking our pockets, yet do it with such good humour and address, that there is no possibility of being angry with them. Amongst ladies of the ton, there seem to be many who possess a large share of the beauties of nature; but they manage their faces as they do their meats. Meats, that are in themselves naturally good, they totally disguise by their cookery; and reduce all things to nearly the same consistency, stewing them to rags; and instead of the true taste, savour them with the artificial and unnatural taste of the stewpan, and culinary compounds.

"The faces of the women of fashion are perfectly covered up with a thick coating of paint, and all complexions are reduced to that white and red, which is furnished by the paint pot; and the colours, furnished by Dame Nature, seem to be so out of vogue, that they are not even imitated. I do not think your parlour wainscot has a thicker coating than some of these ladies' faces have, particularly the elder ladies. I saw two or three the other night, who must be near, if not altogether, three-score years and ten, who looked more blooming, than any thing nature ever produced at fifteen; nor should I have known the difference between seventeen and seventy, but from the conical appearance of the cheek-bones, and the fosses and redoubts, that time, in despite of art, had formed in their faces.——

"NAPLES.— ——Nice is a sweet and delightful city, situated in a broken punch-bowl. The broken side is open to the sea; and the sides are entirely covered with vines, and orange and lemon-trees, and olive-yards, speckled over with seats and villas of the gentry.

"Genoa is of the same nature, but on a large scale. The whole city is arranged round a semi-circular bay of the sea, rising gradually therefrom; and street above street in height, make a wonderful and beautiful amphitheatre. The neighbouring high hills and vallies, are covered with a profusion of palaces and villas. In the city there are entire streets of palaces, adorned with marble.

"Leghorn is another, but smaller sea-port city, situated in a fertile flat.

"Rome is a large, dull, and, in many parts, a dirty city. There are 500 palaces, more or less; but they stand in narrow streets, and are very lofty and very dark. The lower floors are all grated in the windows, and look like prisons; but within, they are filled with pictures and statues, precious marbles, and costly furniture. In the environs and all over it, are curious remains of the grandeur and fine taste of the antient

Romans, and fragments of buildings perfectly amazing.

"Naples is all life, noise, and bustle; half as big as London, but more populous in proportion. The country about it rich, fertile, and romantic. It encompasses the finest bay of the sea in the world, and, as seen from thence, appears to be the finest city in the world. Proud Mount Vesuvius, with its fuming crest, is seen from every part; though the sea is between it and us. Other mountains and other shores, enriched with spacious buildings, adorn the prospect of this place; which, on the whole, is much like Genoa, but on a scale still larger.

"It is the splendour of the churches, that most attracts a vulgar eye, like mine. They are mostly covered, so that there is not a hand's breadth of floor, sides, pillars, or roof, that is not richly decorated with paintings, statues, or very precious marbles, and pictures of the finest and first-rate masters. The breadth of St. Peter's is the length of St. Paul's; yet not an inch of space is there within that is not thus adorned. I heard mass in it on Christmas-day; when the pope officiated, and there were present all the cardinals, the nobility and gentry of Rome, the emperor of Germany, and the king of Sweden, besides fifteen or twenty thousand well-dressed people. The altar was covered with the pope's mitres and tiaras; richer in diamonds and jewels, than any royal crown I ever saw.

"The functions, as they are called, *i. e.* public ceremonies on certain days, are very magnificent and pleasing. The dead are carried to the grave, and attended by vast processions singing them to their eternal rest. Sometimes the body is drest in gay attire, and carried, exposed to view, upon a gilded litter; at other times in gilded boxes, and under embroidered palls, but buried without any coffin at all; but at Rome, a coffin is carried after the body, as a part of the procession, and at the end of the ceremony it receives the body, and is pitched endwise down into the pit.

"On certain grand fetes or holidays, in many of the churches, music is introduced into the service; and such music, being by the most ex- instruments and performers, as is almost enough to ravish the heart, and make a man forget he is upon the earth. But oh! if such strains are heard here below, from men that are by no means saints, and yet are capable of exciting such sensations, what shall we feel, when all the hosts of Heaven shall strike the lyres! when saints and angels sing!

"Let us then glory in the hope, that we shall meet and mingle there our voices. There are the regalia; there is the concert; there is the jubilee! That alone deserves the pursuit and anxious toils and labours of the Christian; and whatever little rubs and disappointments we meet with in our journeyings, all will be well, when once we are landed at that port,—the desired haven, where all our griefs, and sufferings, and fears, will be laid aside, and assumed no more for ever! To that day and to that rejoicing, it is my wish, that you and I may be preserved. But yet, if God's will be so, I desire to meet you again on this side the grave. The hope of this, and the enjoyment of some few other friends, are all that in this life is worth our wishes. When you pray for absent friends, bear me also upon your heart, and beg that I may be kept in safety, and returned in the same health I now enjoy, to assure you with my mouth, as I now do with my pen, that I am your's with the sincerest and warmest affection."

Mr. Pattrick was highly esteemed and very popular: he possessed a lively and fertile imagination, which, his biographer informs us, led him into the error of allegorizing, and accommodating passages of scripture in his preaching; the means of remedying this defect in the Author is stated at large in these memoirs, with a view to correct the abuse in others who may have adopted the same method; and to further the important design, we transcribe what appears to us the most important on this subject.

Mr. P. had preached a sermon from Nahum ii. 1. at St. Bride's, upon occasion of the Voluntary Contributions in support of the War, which he was strongly solicited to publish: he requested the opinion of another clergyman, who was present when it was preached, and received the following reply.

"An early answer to your question, can only contain an extempore

opinion; and I feel myself incompetent to decide on the subject. I own I am not very partial to accommodation; and thought, while you was preaching, that if you had said the same important things, from a text in which they were evidently contained, they would have been more convincing, impressive, and effectual: but then I observe, that a great majority is against me in this respect.

"The ingenuity, that deduces important instructions from a text, which seems not to contain any thing to that special point, excites the approbation and admiration of many: but some think it unwarranted, and that it gives too much scope to fancy; and tends too much to take men off from the plain meaning of scripture, to hunt after such allusions, till they forget the 'Go, and do likewise,' as has been exceedingly the case in the good Samaritan. Your allusions, however, though I own I could not find the ground of them in the text, were of a practical nature and tendency; and thus calculated to produce good among those who have a taste for accommodation." *p.* 69, 70.

This reply produced a refusal to publish the sermon, and was followed by another letter from the same friend, in which we find the following useful observations.

"I am fully satisfied, that you are capable even of excelling, in that way which seems to me most suited to communicate solid instruction,—to produce abiding conviction,—and so to silence objection, *by sound speech which cannot be condemned, that they who are of the contrary part may have nothing to say* against it; for I have heard you, and others, who are no more favourable to accommodation than I am, have heard you, and have wondered that you did not understand where your forte lay.

"When you take a plain text, full of matter, and, from the real meaning of the text, raise doctrines, draw conclusions, explain, illustrate, and apply the subject, there is great weight in your manner of preaching; which the fertility of your invention and liveliness of imagination kept in due bounds, render more interesting to the many, without giving any just ground of umbrage to the few. But, it appears to me and to others, that you frequently choose texts suited to give scope to the fancy, which is constituted the interpreter, instead of the judgment; and that you thus discover allusions, and deduce doctrines and instructions, true and good in themselves, but by no means contained in the text, nor, indeed, easily made out in the way of accommodation. In this case, your own vigour is principally exerted in the exercise of the imagination; and, while many hearers are surprised, amused, and delighted, their understandings, consciences, and hearts are not addressed or affected, by any means in so powerful a manner, as by a plainer subject.

"What St. Peter says of *prophecy*, that it is *not of private interpretation*, is true of every part of scripture: the Holy Spirit had, in every part, one grand meaning, and conveys one leading instruction; though others may, by fair inference, subordinately be deduced. This is the real 'spiritual 'meaning,' which we should first of all endeavour to discover, as the foundation of all our reasonings and persuasions. We should open, alledge, argue, enforce, apply, &c. from this *mind of the Spirit* in scripture; nor is any passage fit for a text, properly speaking, which does not admit of such an improvement of it, in its real meaning. But that, which you seem to call the 'spiritual meaning,' is frequently no more than a new meaning put upon it, by a lively fancy. Typical subjects, indeed, have a spiritual meaning, in another sense, under the literal meaning; being intended, by the Holy Spirit, to shadow forth spiritual blessings under external signs; and some prophetical visions are ænigmatical, and the spiritual meaning is the unriddling of the ænigma—parables, and such parts of scripture as Canticles, are of the same nature. But in all, the judgment should be the expositor, not the fancy; and we should inquire what the Holy Spirit meant, not what we can make of it.

"But there are many scriptures, that have no other meaning than the literal; and which are to be improved, not by finding out a new meaning and calling it spiritual; but by trying what useful instruction we can deduce from the plain sense of the passage. To illustrate my meaning, let me bring forward your text as an instance.—Nabopolazar, King of Babylon, who, in conjunction with Cy-

axares, King of Media, subverted the Assyrian empire, is supposed to be meant by the *dasher in pieces*; and your accommodation of this title to the French was fair—But the latter part of the verse is a challenge to the inhabitants of Nineveh, to do their utmost to withstand this fierce conqueror; with an intimation, that it would be all to no purpose. *Keep the munition; watch the way; make thy loins strong; fortify thy power mightily.* For, as the Lord hath not spared the offending Israelites, but had punished them by the Assyrians, who cruelly entreated them, so, he would not spare the Assyrians, but would destroy Nineveh by the Babylonians, who would fully avenge on the Assyrians their cruelties to Israel. Now, I think, the accommodation of this, to our watching, praying, and using all means of averting the wrath of God from a guilty land, with hopes of success, must appear far-fetched to those who study the Scriptures carefully; and who would say, 'The instruction was good, but what right 'had the preacher to put such a sense 'on the words? At this rate we may 'make the Scriptures mean what we 'please, by putting our own sense on 'any passage; and there will remain 'no certainty in interpreting Scrip-'ture, but it will be equally easy to 'prove error as truth from thence.' In fact, I thought I could see, that you had some difficulty in making the allusion out; and was too much engaged in that pursuit, to bring it so much home with energy to the heart and conscience, as you would have done, if you had said the same things from the words of Joel for instance, chap. i. ver. 12—14, or 17: or those of Isaiah, chap. i. 16—18. Nor let it be forgotten, that many hearers of the gospel, love best to have evangelical truths proposed without much appliion, for reasons best known to themselves, or rather to the Lord.

"My dear Sir, I am so deeply convinced, that this way of accommodation is capable of very dangerous abuses, and has been so abused to very bad purposes, by those who make divisions and deceive souls, that I grieve when any person of real piety and respectability gives any countenance to it; and I have so high an opinion of your integrity, benevolence, desire of glorifying God, and of doing good, and of your talents likewise, if properly exerted, that I have long wished to discuss the subject with you. . . . . .

"I should hint to you, 1. The propriety of commonly taking plain and full texts, which evidently contain the substance of what you mean to set before the people. For taking difficult texts has been so abused, that judicious persons are almost always ready to ascribe it to a bad motive. 2. Of first inquiring after the primary meaning and intention of the text, by examining the context accurately; and then considering what subordinate uses may be made of the general subject. 3. To aim at keeping judgment and imagination in their proper places;—judgment as expositor,—imagination merely to illustrate and give animation to the decisions of the judgment. 4. To be upon your guard, when thoughts, which strike your fancy by novelty, occur to you; they are seldom so solid as brilliant; and sometimes have little but novelty to recommend them, as a sober review may often convince us." *p.* 73.

The sermons are eighteen in number, upon the following subjects: Christ the Way, from John xiv. 6.—Christ the Truth, from John xiv. 6.—Christ the Life, from John xiv. 6.—The Gospel a faithful Saying, from 1 Tim. i. 15.—Christ the Chiefest among Ten Thousand, from Cant. v. 10.—The Ascension of Christ, from Psalm lxviii. 18.—Christ the Head, from Ephes. iv. 15, 16.—The Holy Ghost the Comforter, from John xiv. 26.—Faith working, from James ii. 22.—The Love of God and Man, from 1 John iv. 11.—Christian Graces, from 1 Peter iii. 8.—Christian Loyalty, from Matth. xxii. 21.—The Pharisee and Publican, from Luke xviii. 14.—On the Times, from 2 Kings vi. 15.—The Barren Fig-tree, from Luke xiii. 8, 9.—David's Curses the Believer's Prayers, from Psalm cix. 12, 13.—God's Sword and Bow, from Psalm vii. 12.—and on the Confession, from 2 Cor. i. 13.

As a specimen of the Author's composition we extract the exordium to the third Sermon: the text is, John xiv. 6. *I am—the* LIFE.

"In the various elements of fire, water, earth, and air, animated nature breathes and exists; and these elements are suited to the innumerable creatures destined to inhabit them. If the order, which the God of Na-

ture hath appointed, be inverted, animation and beauty are suspended or destroyed; and, in proportion to this inversion, disorder, and mischief ensues.

"Could we soar, with eagles, the trackless paths of air, and ascend to the limits of our atmosphere, respiration would become difficult, and would quickly cease; nor has the Author of our being given us the faculties or members suited to such a flight. Were we to descend with great Leviathan the depths of the sea, the same consequences would follow. We should almost instantly perish, because we do not possess organs, enabling us to exist in so dense an element as water. The birds soar to heights, and enjoy existence, where our faculties and powers would be destroyed; and the inhabitants of the mighty waters glide in safety, where man cannot approach them; both the one and the other have all the enjoyment and support which their nature needs, and which the all-wise Creator intended.

"The earth, the element of which man was formed, and with the dust of which he mingles when consigned to the grave, is replete with life: with myriads of the works and creatures of Jehovah. Analogy has led philosophers to conclude the same, of the unnumbered stars and planets, with which the great arch of Heaven is bespangled; and it seems probable, that creatures, formed to exist with comfort in any one of these, would be destroyed by transportation, were that possible, to another. But this is mere speculation, and, therefore, not to amuse you unprofitably, we will apply the subject to mankind; who, though sharing, in some sense, similar powers and faculties, are yet almost infinitely diversified in their actions and pursuits. So various, indeed, and opposite are the views of different persons, that one can scarce breathe or live in the element of another. To do it with any degree of comfort, the one or the other must undergo a suitable modification or change, in his nature and affections.

"A man is entering into life; advancing in years and knowledge; coming forward upon the stage of society, on which he is to act a part, and in some particular department of which he is to move:—He consults his inclination; he is eager after happiness, and naturally inquires, *Who will shew me any good?* Every one is ready to answer the question. Is there youth, beauty, rank, and talents?—'Come with me,' says the man of the world, 'I will shew you what happi-'ness or life is.' He takes the inquirer by the hand to the assembly of fashion; initiates him in the dissipated amusements of the times,—the theatre—the course—the gaming-table—the luxurious repasts and ensnaring gratifications in which Dives revelled, or the impure joys in which Herod indulged, and the reproof of which cost the Baptist his life. Alas! it is not life, but death, to which such panders lead the way. The dead are here; *living in pleasure, they are dead while they live.*

"Others, of a more sober cast, will introduce the inquirer into what they deem life, through the avenues of worldly commerce, and the busy scenes of merchandise and traffic. This is the life of trade or business, and, so far as the body's existence for a few short uncertain years may be concerned, it may and does, sometimes, subserve the end. But this makes no provision for the immortal part of man. *What shall it profit a man, if he shall gain the whole world, and lose his own soul? A man's life consisteth not in the abundance of the things which he possesseth.* The larger class of society labour and earn their daily bread, by the sweat of their brow. This is indeed, more immediately the way, which God hath ordained; and, so far, they are living and acting according to the dictates of nature and right reason. But these, as well as others in the higher ranks, are generally deceived in their ideas of happiness, and careless of improving life, to those glorious ends which God intended; nay, not unfrequently they surpass their superiors, in blasphemy, dishonesty, intemperance, and uncleanness.

"There is little difference, however, in these respects. Every order of persons in the world, must meet upon one and the same ground, as sinners. The ways of sinning are variously modified, refined, and subtilized; but there is no difference in the general character:—*There is none that doeth good.*

"Yet, not to lose sight of my first

idea upon this subject, though we all meet upon one common ground as sinners, abusers of the means of life and the faculties of nature,—we live and move in different spheres and stations; and let the labourer, the man of business, or of fashion, invert the order of things, and abandon their several stations,—they will indeed physically exist, but must be considered as unable to act with propriety, or exist with comfort, because out of their proper element. The husbandman excels in and enjoys the labours of the field, but would ill acquit or enjoy himself at court, or upon Change. The courtier would be equally at a loss, in the alteration of his station and employments; and the man of commerce would share in similar unfitness, if transposed into either of the other situations, without a suitable change or preparation, in his faculties and understanding, for the purpose.

"These observations are not altogether foreign to the object I have in view, from the short text I have advanced:—*I am—the Life.* To enter into the ideas suggested, by which I am to point out further two different and opposite classes, which, in a special sense, may be said to divide and comprise all mankind. They are the carnal and the spiritual world; and these persons may truly be said, to live each in their peculiar and appropriate element. A spiritual person cannot exist, cannot find any comfort or sustenance in a carnal atmosphere; and if, led by the strong current of temptation, he breathes in it for a time, he becomes distressed, and hastens out of it as soon as possible. On the other hand, the carnal, natural, and unconverted man, cannot breathe and live with any sort of comfort, in a spiritual atmosphere; and if he be, by any accident, drawn into it, he generally makes as speedy a retreat as he can. The man who lives in pleasure, in sin, in the world, has no idea of the life of faith, the life of grace, or the life that is in Christ Jesus. This, however, is the life which the text leads us to consider, and on which we shall spend the residue of our present opportunity." *p.* 39—44.

To the Sermons are subjoined what the Author calls Helps to Prayer, being short expressive forms of devotion, and the whole makes a volume of 500 8vo. pages.

LIV. A DISSERTATION, *Moral and Political, on the Influence of Luxury and Refinement on Nations; with Reflections on the Manners of the Age at the Close of the 18th Century, By* ADAM SIBBET, A. B. *Rector of Clarendon, in the Island of Jamaica.*

CONVINCED that there is just reason to lament over the luxury and profligacy of the times in which we live, and that the increase and continuance of these have a threatening aspect upon the strength and prosperity of the country, we are determined to lend our aid to make as public as possible all such publications as have a tendency to check the growing evil, and effectually to advance the interests of morality and religion. Such is the tendency of this dissertation, in which the Author traces the influence of luxury and dissipation as having been the ruin of Babylon, Tyre, Greece, and Rome, and that such will be its effects in all ages and in all countries. To the great, to heads of families, and to the young, he offers advice well worthy of their regard, and calculated to promote the national welfare.

EXTRACTS.

THE IMPORTANCE OF EARLY INSTRUCTION.

"THE inexperience of youth, therefore, the peculiar flexibility of the tender mind, naturally open to every impression, can only be preserved from vice by being imbued and strengthened with sound principles and holiness. And this great work is to be commenced at a very early period of life; for the principles which we embrace, and the habits we contract, even in childhood, are difficult to be eradicated, but as we advance a little further in our course, and as our observations enlarge, and our mental faculties begin more and more to expand, the sentiments that we then adopt, and the attachments that we make, have such a degree of influence upon us, that our character is almost entirely formed upon them. The impression, at least, which is now given, whether on the side of virtue or vice, is often decisive and generally predominates during the remaining part of our life; and when

the mind has once got its bias, it is a most arduous task to draw it to a contrary direction. The vast importance, therefore, of attending diligently to the formation of the mind and principles of the juvenile part of the nation, is highly expedient in all places and in all times, particularly in the present, in order to resist that spirit of scepticism and levity which so universally prevails." *p.* 119.

PUBLIC AMUSEMENTS.

"The public amusements of a nation have a considerable influence upon the general manners and taste of a people. But their effects upon the juvenile part of the community are so very important, that they require to be regulated with the greatest circumspection." That the amusements in our own country are not so regulated is obvious, if this writer's evidence upon the subject of operas is well founded, alluding to them, he says, "The performers of the *ballet* have now so far 'overstept 'modesty,' that a gentleman can hardly carry his family to see them, without being often hurt by the extreme indelicacy of their manners. However the fashionable world may commend their elegance and their grace, they should also consider, that the licentiousness of their attitudes and actions is often such as greatly to affect decency, and, consequently, an offence of a very capital kind against our public manners. The voluptuous dances of India, as described by Raynal, and the present rites of Pagan antiquity, where modesty was often so audaciously violated, could not far surpass the indelicate gestures, the studied levity, and the wanton airs of the modern dancers of the Opera House. Are not such exhibitions hostile in the highest degree to that delicacy which is so friendly to every virtue! Are not they calculated to irritate, to inflame, to corrupt, and to taint our British youth, 'yet rosed 'over with the virgin crimson of modesty,' and to destroy that immaculate purity of soul, which should be equally unsullied by the utterance of obscene words, and the view of unbecoming actions." *p.* 147.

THE BANEFUL INFLUENCE OF IMMORAL WRITINGS.

"The epigrams of a buffoon, the whining elegy, and the flimsy novel, will be read with avidity in frivolous times, while Homer and Milton, and Demosthenes, and Burke, will be neglected: for luxury and vice have a tendency to corrupt and debilitate the mind as well as the body, to contaminate our intellectual taste as well as our moral perceptions; and, when we want energy and purity of soul to comprehend the vast and grand, or to be charmed with the delicate and elegant compositions of true genius, we from the mere depravity of our faculties, delight to feed upon the disgusting garbage, or the impertinent conceits of the literary profligates of the day, the immoral and puny writers of a degenerate age; and there is nothing perhaps so fatal to the morals of a nation as corrupt and vicious literary productions, as they diffuse their influence over a large space, and affect all ranks and descriptions of men."

THE DANGER OF INTRODUCING YOUNG PERSONS TO PUBLIC AMUSEMENTS.

"In ages of great refinement, the young are generally introduced into the world at too early a period of life, as every thing then is forced, unnatural, and premature. That amiable diffidence and modesty, which always prevails in virtuous societies, and which spread so many charms over that interesting time of our existence, are generally considered as the most attractive graces of youth, are seldom to be seen in luxuriant ages."

Again, the writer observes, "The self-sufficient school-boy, and the pert miss, are introduced into the *beau monde* so early, that they become old in the ring of pleasure before they are five and twenty. But, perhaps, there is nothing more injurious to physical strength and moral purity than this pernicious practice, for the constitution is broken and debilitated by the vigils of dissipation before it is properly established, and habits of levity and debauchery are contracted at a time of life when the mind should

be accustomed to self-denial and temperance, and strengthened by the precepts and practice of virtue. But a licentious boy, indulged and pampered by luxury, flattered by obsequiousness, elated by wealth, and corrupted and rendered insolent by sycophants and panders, would be a Nero or a Caligula, if he had power; but if that power is fortunately circumscribed within a narrower sphere, he will, in whatever station he is placed, degrade his rank, and become a worthless member of society. You, then, 'who bear a father's sacred name,' or are the guardians of youth, engrave upon their breasts, at the very dawn of reason, the great principles of religion and virtue, teach them the soft lessons of humanity, awaken their sensibility, let them know what it is 'to pity and to be pitied,' and save them from the fatal effects of *early dissipation*." *p.* 128.

MARRIAGE.

"FROM this divine institution, (marriage) all the delightful and amiable ties of consanguinity and friendship, all the relative and social duties, and all our noblest attachments, are derived. It exalts our nature, and honourably distinguishes man from the mere animal herd; it awakens all the finer sympathies of the soul, and is the happy cause of all the beautiful moral effects of love. This sacred rite, therefore, which is productive of so many advantages and blessings to mankind, cannot be too much protected and revered. The violators then of this most solemn of all contracts, are to be deemed the most flagitious members of a community; as the most daring offenders both against the laws of God and of man, and whose crimes go directly to the subversion of all morality, to blast the peace of families, and to destroy the very existence of society. All vice leads, in its consequences, to the destruction of nations. But to trample upon the sanctity of marriage, is to tear up every vestige of the morals by the root; it is to poison the purity of our domestic establishments, where virtue should erect her throne; and it is to undermine that great and capital pillar, upon which all civil politics are principally supported. The base seducer, '*macula et fœdissimus*,' and the shameless adulteress, dishonoured by illicit love, are, therefore, never to be shielded from ignominy, contempt, and neglect; but to be considered as the most dangerous to the morals, and consequently to the happiness and prosperity of their country." *p.* 139.

LV. AN APOLOGY *for the People called Methodists; containing a concise Account of their Origin and Progress, Doctrine, Discipline, and Designs; humbly submitted to the Friends of true Christianity. By* JOSEPH BENSON.

THIS book, the contents of which are fully expressed in the title, displays the character, and relates many incidents in the life of the late Rev. John Wesley, who at eleven years of age was sent to the Charterhouse school, and at seventeen was elected to Christ Church, Oxford, where he pursued his studies to great advantage; when twenty-three, he was chosen Fellow of Lincoln College, and was soon after made *Greek Lecturer* and *Moderator of the Classics*. This is considered as a public expression of the high opinion the university entertained of him as a man of talents, and an excellent critic in the learned languages.

The commencement of his religious pursuits appears to have originated in the following circumstance. He was early impressed with a sense of the importance of religion, and much occupied with theological studies: when about twenty-six years of age, he travelled many miles to see a serious man, who said to him, "Sir, you wish to serve God, and to go to heaven. Remember, you cannot serve him alone. You must therefore find companions, or make them. The Bible knows nothing of *solitary religion*." He never forgot this; and on his return to the university he spoke to his brother Charles, who was a student of Christ Church, and two other gentlemen of the university: in consequence of which they agreed to spend three or four evenings in a week together, to read over the classics which they had before read in private, and chiefly the Greek Testament, and on Sundays some book of divinity. This little society

was formed at the close of the year 1729, and in the next year two or three of Mr. J. Wesley's pupils desired the liberty of meeting with them, and afterwards one of Mr. C. Wesley's pupils. They visited the castle to admonish the prisoners, and some few poor families in the town when they were sick. This practice, added to their attending the communion once a week, drew upon them the censure and reproach of many in the university, and produced opposition to their religious pursuits, which they still persevered in, and had some additions to their little number, among which are the names of Hervey and Whitfield.

"The trustees of the new colony in Georgia, were greatly in want of proper persons to send thither, to preach the Gospel not only to the colony but to the Indians. They fixed their eyes on Mr. John Wesley, and some of his friends, as the most proper persons they could think of, on account of the regularity of their behaviour, their abstemious way of living, and their readiness to endure hardships." (p. 33.) The application was complied with; and when in America, "not finding an open door for the prosecution of the grand design, which induced Mr. W. to visit America, the conversion of the Indians, he, and his two companions, considered in what manner they might be most useful to the little flock at Savannah. And they agreed, first, to advise the more serious among them to form themselves into a sort of little society, and to meet once or twice a week, in order to improve, instruct, and exhort one another. Secondly, To select out of these a smaller number, for a more intimate union with each other, which might be forwarded, partly by him and his friends conversing singly with each, and partly by inviting them altogether to their house. And this accordingly they determined to do every Sunday afternoon. Here we see the first rudiments of classes and bands, which have had no small influence in promoting the success of the Methodists, beyond any other denomination of Christians, not immediately favoured by the civil power." *p.* 42.

The author informs us, that on his return from America he preached in many of the churches to crowded auditories; but as his sentiments were disliked, the pulpits were shut against him: he soon adopted the same plan in London he had formed in America, and a small society was collected under his auspices in Fetter Lane; as he was refused to preach in the churches, in conjunction with Mr. Whitfield, he preached to great numbers, first at Bristol, and afterwards in most parts of the kingdom, in the fields, and other public places, rapidly increasing the number of his followers, who, forming themselves into different societies, built places of worship, and established themselves as a distinct body, taking that name which Mr. Wesley's enemies at college used as an opprobrium, namely, Methodists.

This work gives an account of Mr. Wesley's journeys, and many incidents of his life, with the sentiments maintained by his societies, and the rules by which they are regulated, and forms a compendium of the history, principles, and conduct of the people called Methodists.

LVI. MEMOIRS *of the Life of* FROISSART, *with an Essay on his Works, and a Criticism on his History. Translated from the French of M. De La Curne De St. Palaye. By* THOMAS JOHNES, *Esq. M. P.*

"JOHN FROISSART, priest, canon, and treasurer of the collegiate church of Chimay, historian and poet, was born in Valenciennes, a town in Haynault, about the year 1337. His infancy announced what he would one day be; he early manifested that eager and inquisitive mind, which during the course of his life never allowed him to remain long attached to the same occupation, or in the same place.

"The different games suitable to that age, of which he gives us a picture equally curious and amusing, kept up in his mind a fund of natural dissipation, which during his early studies tried the patience and exercised the severity of his masters.

"He loved hunting, music, assemblies, feasts, dancing, dress, good living, wine, and women: all these tastes, which almost all shewed themselves from twelve years of age, being confirmed by habitude, were con-

tinued even to his old age, and perhaps never left him. The mind and heart of Froissart being not yet sufficiently occupied, his love for history filled up that void, which his passion for pleasure left; and became to him an inexhaustible source of amusement.

"He had but just left school, and was scarcely twenty years old, when at the entreaty of his *dear lord and master Sir Robert de Namur, knight, Lord of Beaufort*, he undertook to write the history of the wars of his own time, more particularly of those which ensued after the battle of Poitiers. Four years afterwards, having gone to England, he presented a part of this history to Queen Phillippa of Haynault, the wife of Edward III. However young he might then be, he had already travelled into the most distant provinces of France. The object of his visit to England was to tear himself from the pains of an attachment which had tormented him for a long time. This passion took possession of his heart from his infancy; it lasted ten years, and sparks of it were again rekindled in a more advanced age, in spite of his bald head and white hairs." *p.* 3—5.

To collect materials for his history he travelled over the greater part of Christendom at the desire and expence of great personages, and particularly the Queen of England, to whom he was secretary; "and wherever I came," he says, "I made enquiry after those ancient Knights and Squires who had been present at those deeds of arms, and who were well enabled to speak of them. I sought also for heralds of good repute, to verify and confirm what I might have heard elsewhere of these matters. In this manner have I collected the materials for this noble history." *p.* 19—20.

He was well received by the many noble personages which he visited, to whom he often introduced himself by presenting one or other of his works; in one of his visits to England we find an account of his presenting a romance, entitled, Meliador. He had waited some time for an opportunity to present it, but "The Duke of York, Richard de Surry, and Thomas de Percy, finding the king but little occupied, mentioned to him the romance which Froissart had brought with him. The prince asked to see it, and the historian says he saw it in his chamber; for, I had it always with me, and placed it upon his bed. He then opened and looked into it, and was greatly pleased: indeed, he ought to have been pleased; for it was illuminated, and the writing much ornamented: it was, besides, bound in crimson velvet, with ten silver-gilt nails, with a golden rose in the midst of two clasps gilt, richly worked with gold rose-trees." "Then," continues Froissart, "the king enquired what subject it treated of; and I told him, of love. He was delighted with this answer, and looked into different parts of the book and read therein; for he read and spoke French perfectly well. He then ordered one of his knights, named Sir Richard Credon, to carry it to his cabinet; and he seemed much obliged to me for it." *p.* 56—57.

This incident shews the temper and disposition of the times in which it occured, for which the works of Froissart are said to be celebrated.

The Essay and Criticism subjoined to these memoirs, are intended to describe the works of Froissart; a new translation of which, by Thomas Johnes, Esq. is announced for publication.

The intention of the Essay is thus described by the author: he says,—"I feel I owe a particular attention to an historian, who alone is worth a number of others, by the importance of the subjects he treats of, and from the length of time his history continues. I have besides observed, that the author has expanded, in the course of his work, many facts which serve to clear up many preceding facts; and that for want of this information, it has often happened that I have been stopped in my reading, and have not profited so much by it as I otherwise should have done. It is this which has made me sensible of the want those who read Froissart would have of such an explanation." *p.* 76.

"The history which Froissart has left us, extends from 1326 to 1400. It is not confined to the events which were passing in France during this long period; it comprehends, with almost as much detail, every considerable affair which happened in England, Scotland, and Ireland, and in Flanders. It includes also an infinite number of particulars relative to the affairs of

the Popes of Rome and of Avignon; of Spain, Germany, Italy; sometimes even of Russia, Hungary, Turkey, Africa, and other places beyond sea; in short, of almost the whole known world." *p.* 77—78.

Froissart's design in writing his history is expressed in this Essay. "He himself," says the author, "informs us, that he had not the intention of making a dry chronicle, wherein facts are simply related with their dates, and in the order they happened, but that he was anxious to write what was in truth history, in which the events were presented with all the circumstances which had attended them. The details which lay open the secret springs by which mankind act, are precisely those which unveil the character, and the very heart of the personages, which history places on the stage; and this was one of the essential parts of the design which Froissart had proposed to himself in writing history."

"Many passages in this work indicate that he had a natural inclination for it, and that he found infinite pleasure in working at it; but another object which does him much more honour, has greatly strengthened this natural taste: he proposed to preserve, for ages to come, the memory of those men who had made themselves renowned by their courage or by their virtues; to give to their actions a value which nothing can efface or alter; and by amusing usefully his readers, to give birth to or augment in their hearts, the love of glory, by the most brilliant examples." *p.* 111—112.

The criticism contains an examination of a charge imputed to Froissart of writing with undue partiality in favour of England; it describes his style as romantic; and investigates the merit of the different editions of his works.

LVII. Galloway on the Revelations.

(Concluded from page 176 of our last.)

THE author supposing the word, ascend, to signify that the rise of this beast should be gradual and imperceptible, attributes its origin to the "ancient pride and lust of France for universal dominion; to its intolerant and blood-thirsty superstition, and to the modern, mystical, and impious French philosophy." After historical evidence of the truth of the two former principles, our author proceeds. "At first view," says he, "such bigoted fanaticism seems incompatible with atheism, but the reverse is true. For it must be confessed, that every deviation and apostacy from the principles of those truths which proceed from God, the great source and essence of all truth, is a step towards error; and the greater the stride the nearer the approach to a total disbelief of a First Cause. The papal fanaticism is evidently a gross corruption, and departure from the divine truths, revealed by the Spirit of God through his blessed Son. The belief in transubstantiation; in the power of priests, ordained by man, to forgive sins; in the worship of images, saints, and dead men; and in the infallibility of the Pope, are in direct opposition to the divine truths of the Gospel. The first is a manifest perversion of the words of Christ, from their metaphorical and spiritual sense into a blasphemous mystery; the second into a daring assumption of one of the attributes of God, his infinite mercy; the third, a direct disobedience of one of his express commands; and the last, a flat denial of God's supremacy, by an unqualified assertion of the Pope's being equal to him. Thus far advanced on the high road of error and blasphemy, the French nation had only one step more to take, to arrive at the most palpable of all falsehoods, the grossest of all lies, the non-existence of a God—Atheism." *p.* 67—68.

The names of the three principal French infidels are mentioned, with the means used to propagate their opinions; the progress of infidelity, and some of its most pernicious tenets, as maintained in France, are specified; and the author takes the opportunity of addressing Britons on the subject under consideration, and introduces the solution of his second enquiry; in which, it is asserted without hesitation, that the 'little horn,' spoken of by Daniel, (which by former commentators has been represented to denote the Pope), is a type, not of the Pope, but of a very different political power, in support of which opinion it is argued, "That the Pope in no part of the prophecies is referred to as a *horn*, or *temporal* prince, but is

only designated by the symbol of a *beast*; which signifies a cruel and wicked power, whether *civil* or *ecclesiastical*; and it is to his ecclesiastical, and not to his civil authority, that we must look up for the character of a beast, for his usurpation and inhumanity." *p.* 87.

His insignificance as a civil ruler, is urged in support of the author's hypothesis, and the rise of the papal power fixed, when Boniface obtained a commission as Bishop over all the Christian Churches, which was dated in the year 606.

"If then," says our author, we date the rise of the two apostacies in the year 606, which has just been proved to be the true time, the "witnesses have now prophesied in sackcloth 1195 years of the 1260; so that there are only 65 years to come, before they will have 'finished their testimony' according to our present mode of calculation. But if the prophet calculated by synchronical years, or only 360 days to a year, according to the *Jewish* mode of computation, when he wrote, as some commentators suppose, and which indeed is most probable, there remain only 48 years before the 'witnesses shall have finished their testimony in sackcloth.' This is a very small proportion of 1260 years, the whole period of their depression and prophecy; so comparatively small, that it may, with strict propriety and truth, be said, that they have now '*nearly* finished their testimony:' and, therefore, *this* is the true time foretold by the prophet, when the beast is to 'ascend from the bottomless pit,' or the atheistical power, metaphorically described by it, is to appear in the world." *p.* 89.

The solution of the third enquiry, viz. "What are we to understand by the words of the text, 'And the beast 'shall make war against them (the two 'witnesses), and shall *overcome* and *kill* 'them?' The figurative sense of these words is obvious, and points directly to the *revolutionary power* in France in respect to the Christian religion. The power typified by 'the beast shall 'make war against, and overcome and 'kill them;' that is, shall make use of such means as are not only necessary to oppose, but utterly to efface from the minds of the people the truths attested by the two Testaments. Taking the text in this sense, no fact ever declared by the tongue of man, or foretold by the spirit of prophecy, has more perfectly been accomplished, than those alluded to in this part of the verse. The most effectual, if not the *only* measures to destroy the Christian religion, and all the virtues derived from it, have been adopted and pursued by the revolutionizing despots of France with unremitting virulence and complete success." *p.* 91.

Here follows an account of the profane and blasphemous conduct of the Convention, in the decisive renunciation of religion, and substitution of *Reason* in the place of God, as the object of adoration.

In the author's comment on the eighth verse, he considers the city of Paris exactly corresponding to the description given in the text: he observes that city has long been the residence of the most corrupt, and abandoned court upon earth. By its example, and, as it were, under its sanction, a total profligacy of morals, all manner of sin and unnatural crimes have been, and are at this time committed by the people, with impunity. And if we look at the number of deities and demons, we cannot help beholding *Paris* as the 'great city' alluded to by the prophet 'which is spiritually called *Sodom* and *Egypt*.'

"Yet more, there is another mark in the text, by which the 'great city' may be known. It is a city 'where also (or again) our Lord was crucified.' This mark is not less pointed at Paris than those I have already treated of, but is by no means applicable to Rome. Christ indeed was *actually*, as well as *spiritually*, crucified by the Jews at Jerusalem, who murdered him upon a cross, denied his mission, and treated him as an *impostor*. Nothing that has ever happened in Rome, bears the least analogy to this significant and distinguishing mark. On the contrary, the advent and atonement of Jesus Christ, form an essential part of the papal creed. But if we again turn our eyes towards Paris, we shall there find that, 'the Son of the most high God,' the GLORIOUS REDEEMER OF THE WORLD, has been reviled and abused; and by the highest authority of the state, in the public convention, denounced likewise as an *impostor*: and thus, 'also,' or a second time, spiritually 'crucified,' * according to the clear and un-

* Heb. vi. 6.

erring prediction of the prophet." *p.* 96—97.

The three days and an half, the time predicted for the dead bodies of the witnesses to lie in the street of the city, is applied by the author, to the corresponding term of three years and an half, reckoning from the time of the expulsion and last massacre of the French clergy, which took place the latter end of September 1792, to the time of the decree for the toleration of all kinds of religion, which was in the latter end of March 1796.

All that is expressed after the eleventh verse of this chapter, the author considers to refer to events that have not yet taken place, and conjectures that what is contained in the 13th verse, relates to sore judgments, which will be inflicted on atheistical France.

The twelfth chapter of the Revelation comes next under consideration, in which, the Prophet resumes the general History of the Church, in which he foretels the REFORMATION. The author commences this part of his work with apprehending, that, Bishop Newton and others have altogether erred in their explication of this chapter, and expressing his full persuasion that none of the prophetic signs refer to events ANTECEDENT to the *fourth century*, when the church was delivered from pagan oppression, and exalted over the Heathen world: and that the prophet only resumes the history of the church from *that time*, for which opinion the author assigns his reasons.

The red dragon is represented as bearing those marks which particularly denote Rome papal; and the man child, born of the church, is applied to the Gospel; the wilderness is construed to mean Mohamedan sensuality, and Papal idolatry; and the war in heaven is referred to "the great and blessed contest and war between the Protestants, a remnant of the church of Christ, and the church of Rome; in which the former emancipated herself from the ignorance and darkness of Papal idolatry by the diet at Augsburg, A. D. 1555, and by the treaty of Westphalia, A. D. 1648. The author supposes the earth into which the dragon is to be cast, and the inhabitants of it, against whom the woes are denounced, to mean Revolutionary France.

The strange countries into which the exiles and refugees from France have fled, and where they have been charitably, and hospitably received, and nourished, are denoted in the author's opinion by the wilderness into which the woman was to fly, and the earth which was to help her. Great Britain is considered to be the remnant of the seed, against which the most powerful and malicious efforts of the Dragon have been directed.

In the comments on the thirteenth chapter we find a contrast between the beast described in the second verse and that in the eleventh, intended to shew they represent different things.

THE FIRST BEAST	THE SECOND BEAST
'Rose up out of the *sea:*	'Came up out of the *earth:*'
'Had *seven* heads:	Had only *one* head:
'Had *ten* horns:'	Had only '*two* horns:'
Upon his heads the name of *blasphemy:*	The two horns were like the horns of a lamb:
Upon his horns ten *crowns:*	Upon its horns *no* crowns:
One of its heads was as it were, *wounded to death*, and was healed.	It had but one head, and that was *not* wounded.

The first beast is applied to the Church of Rome, the second to Revolutionary France. Some of the author's ideas we present to the consideration of our readers.

In the committees of safety, instituted by the French republic, the author perceives clearly the two horns on the head of the second beast. His comment on the twelfth verse is thus expressed, "He (the beast of the earth or the republic) exerciseth all the power of the *first* beast, (beforementioned in this chapter, the beast of the sea, or Papal Rome) *before him.*" To justify this interpretation, the policy and powers exercised by the church of Rome; and the policy

and powers exercised by the republic of France, are placed in opposite columns to shew their affinity. In the fourteenth verse it is said, "He is to exercise the power of the first beast *before him*, or in *his sight*. Now, when we say, an act was done before, or in the sight of a man, it may imply that it was done to his *prejudice*, and that he did not take care to prevent it: this was literally the case of the pope. He saw the republic exercise the same fraudulent, coercive, and blasphemous measures, which he had done before. He saw his wealth seized, his priests murdered or banished, and millions of his devotees converted to atheism, and lost to all faith in his infallibility and idolatry: and yet, to prevent these remarkable acts of injury to his power, he remained, as it were, an inactive stupid spectator."

"This conduct in the papal church reminds me of the heathen maxim, (for heathens who believe in God can be authors of truth) '*Quos deus vult* '*perdere, prius dementat.*' 'To those 'who wantonly refuse the instructions 'of his revealed word, and even pre-'sume to blaspheme his holy name, 'God sends a strong delusion *;' that is, he leaves them *simply* to their fallen, frantic nature, by righteously withholding from them his gracious mercies. Indeed it seems to have been the divine will, that the power of the church of Rome should be destroyed by the same kind of fraudulent policy and force, by which she had been established, and by which she had done so much mischief in the world; and moreover, that she should be made sensible of this rule of divine justice, '*Nec lex est justior ulla, quam necis ar-*'*tifices arte perire sua.*' 'Nor is there 'a more perfect rule of justice, than 'that he who contrives the means of 'destruction, should perish himself 'by the same means:' or, to quote a higher authority, 'If any man will 'hurt them (oppose his divine will), 'he must, *in the same manner*, be kill-'ed †;' and 'he that leadeth into '*captivity* shall go into *captivity*; and 'he that *killeth with the sword* must be 'killed with the sword' ‡." *p.* 181, 182.

The interpretation of the latter part of the twelfth verse may be discerned in the following passage: "Thus, in direct compliance with the prediction, she has 'worshiped,' or paid such veneration to the policy of pagan Rome, as to revive both her civil and religious customs, after they had ceased upwards of a thousand years, and adopted them as her own." *p.* 185.

Our author thinks the '*bonnet rouge*,' or 'cap of liberty,' and the tri-coloured cockade, corresponds with the mark of the beast, and as to the number of his name he agrees with former commentators.

For the author's opinion respecting the vials we select the following recapitulation: "Under the 'first vial 'of the wrath of God,' the judgments are foretold that should be poured out on *revolutionary France*; under the second vial, on *papal Rome*; under the third, upon *papal Germany*; under the fourth, upon the king and people of *France*; under the fifth, upon the *republic* and *people* of France in her *atheistical* state; and under the sixth, upon the *Othman empire*, or Mohamedan apostacy. After this we read no more of the powers of Paganism, Mohamedanism, Papacy, or Atheism, acting in their *separate* capacities, and of their distinct operations against the church of Christ; but, on the contrary, we find that the prophet, under the 'seventh vial,' begins the history of a new future power, and *grand confederacy of all of them together*, for the purpose of the utter destruction of the truth, and the word of God. This subject he introduces in the last verses of the sixteenth chapter." *p.* 284.

The remainder of this work is occupied by the following subjects: The imprisonment of Satan, and the first resurrection and reign of Christ. The restoration of the Jews. Satan released, and his last impious effort to destroy the kingdom of Christ. The defeat of Satan, with his eternal condemnation, and the utter destruction of GOG and MAGOG and their mighty host. The destruction of the world, the last resurrection and the last judgment, and the blessed state of the righteous in a life to come. In three separate chapters arguments are used to prove that former commentators have been mistaken in their sentiments respecting the Man of Sin, spoken of by St. Paul; the Little Horn, of which Daniel prophesied; and Antichrist; and that there is in each of them an exact representation of

* 2 Thess. ii. 11. † Rev. xi. 5.
‡ Rev. xiii. 10.

atheistical France. The work closes with an appendix, containing a list of the most prominent, unforeseen, and most extraordinary events which have come to pass in the course of the providence of God, within the last twenty years.

LVIII. THE ELEMENTS OF ENGLISH COMPOSITION, *containing Practical Instructions for writing the English Language with Perspicuity and Elegance; and designed, in the Progress of Education, to succeed to the Study of English Grammar, and of the Latin and Greek Classics. By* DAVID IRVING, A. M.

TO enable our readers to form an opinion of the merits of this book, we give the author's own account of it. "In the following pages," he says, "the reader need not expect to discover any originality of observation. I desire to be regarded in no other view than that of a mere compiler. Concerning every critical subject that has fallen under my review, I have endeavoured to collect the most rational opinions of writers distinguished for their learning and judgment. For any valuable instruction which this compilation may chance to exhibit, the reader is principally indebted to Blair's *Lectures on Rhetoric*, Kames's *Elements of Criticism*, Melmoth's *Letters of Fitzosborne*, and Lowth's *Introduction to English Grammar*. To other occasional sources of information I have been careful to make the proper references; but when I availed myself of the treasures amassed by these excellent writers, I forbore to quote their names; 'not that I might appropriate their labours or usurp 'their honours, but that I might spare 'a perpetual repetition by one general acknowledgment'." Preface, *p.* vii.

The materials used in good composition are in this work analyzed, defined, and illustrated by a number of well chosen examples under each particular head. This book is divided into thirty chapters, the first of which contains an introductory discourse, the second and third describe and exemplify purity and propriety of style; on the importance of which it is observed "an Author's meaning ought always to be obvious, even to the most careless and inattentive reader; so that it may strike his mind, as the light of the sun strikes our eyes, though they are not directed towards it. We must study, not only that every reader may understand us, but that it shall be impossible for him not to understand us. If we are obliged to follow a writer with much care, to pause, and to read over his sentences a second time, in order to comprehend them fully, he will never please as long as mankind are too indolent to relish so much labour. They may pretend to admire the author's depth, after they have discovered his meaning; but they will seldom be inclined to bestow upon his work a second perusal."

On the subject of purity of style is the following description: "Purity of style consists in the use of such words and such constructions as belong to the idiom of the language, which we use in opposition to words and phrases which are imported from other languages, or that are obsolete, or new coined, or used without proper authority. Propriety of style consists in the selection of such words, as the best and most established usage has appropriated to those ideas, which we employ them to express. It implies the correct and happy application of them, according to that usage, in opposition to vulgarisms, or low expressions; and to words and phrases that would be less significant of the ideas which we intend to convey." *p.* 6, 7.

The IVth Chapter exemplifies precision of style; and the Vth treats of synonimous words, concerning which the Author says, "As they are like different shades of the same colour, an accurate writer can employ them to great advantage, by using them so as to heighten and to finish the picture which he gives us. He supplies by the one what was wanting in the other, to the force, or to the lustre of the image which he means to exhibit. But, with a view to this end, he must be extremely attentive to the choice which he makes of them; for the generality of writers are apt to confound them with each other, and to employ them with a promiscuous carelessness, merely for the sake of filling up a period, or of diversifying the language. By using them as if their signification were precisely the

same, they unwarily involve their ideas in a mist.

From the many examples to illustrate these remarks we select the following signification of the synonimous words, *to avow, acknowledge, confess.* —Each of these words signifies the affirmation of a fact, but in very different circumstances. To avow, supposes the person to glory in it; to acknowledge, supposes a small degree of delinquency, which the acknowledgment compensates; to confess, supposes a higher degree of criminality. A patriot avows his opposition to a corrupt ministry, and is applauded; a gentleman acknowledges his mistake, and is forgiven; a prisoner confesses the crime of which he stands accused, and is punished. *p.* 31, 32.

The five following chapters discourse on the structure of sentences, and the clearness and precision, the unity, the strength, and the harmony, to be regarded in the formation of sentences. Figurative language in general is next considered. Passing by the figures, personification, apostrophe, hyperbole, and comparison, we notice on the figure *metaphor* the following description: "A metaphor differs from a simile in form only, not in substance: comparison is the foundation of both. In a simile, the two subjects are kept distinct in the expression, as well as in the thoughts; in a metaphor they are kept distinct in the thought, but not in the expression. A hero resembles a lion; and upon that resemblance many similes have been founded by Homer and other poets. But let us call in the aid of the imagination, and figure the hero to be a lion instead of only resembling one: by that variation the simile is converted into a metaphor, which is carried on by describing all the qualities of the lion which resemble those of the hero. The poet, by figuring his hero to be a lion, proceeds to describe the lion in appearance, but in reality he is all that while describing the hero; and his description becomes peculiarly beautiful, by expressing the virtues and qualities of the hero in terms which properly belong, not to him, but to the lion." *p.* 125.

In the directions for the use of this figure, it is remarked that figures are the dress of our sentiments. "There is a natural congruity between the dress and the character or rank of the person who wears it. The same is the case with regard to figures and sentiments. The excessive or unseasonable employment of figures is mere foppery in writing. It gives a puerile air to composition, and diminishes the dignity of a subject, rather than exalts it. For as, in real life, true dignity is founded on character, not on dress and parade, so the dignity of composition must arise from sentiment and thought, not from ornament." *p.* 127, 128.

It is also observed that "every metaphor should carry the appearance of having been led, not of having forced itself into the place of that word whose room it occupies: it should seem to have come thither of its own accord, and not by constraint. All allusions, which point to the more abstruse branches of the arts or sciences, and with which none can be supposed to be acquainted, but those who have penetrated far into the deeper studies, should be carefully avoided, not only as pedantic, but as impertinent: they pervert the use of this figure, and add neither grace nor force to the idea they would elucidate. The most pleasing metaphors, therefore, are those which are derived from the most frequent occurrences of art or nature, or the civil transactions and customs of mankind." *p.* 129.

From metaphor the author passes on to allegory, and then describes and exemplifies the different qualities of style in the following order: the concise and the diffuse, the nervous and the feeble, the vehement, the plain, the neat, the graceful, the florid, and the simple and affected styles. Then follow critical examinations of passages in the writings of Addison, Swift, Harris, and Robertson. A chapter on the method of attaining a good style, and examples to illustrate the progressive improvement of English composition, with observations on epistolary writing, close the work.

LIX. AN ADDRESS *to Instructors and Parents on the right Choice and Use of Books in every Branch of Education, pointing out their respective Merits, and the order in which they should be successively adopted. In-*

scribed to the London Society of School-masters, to aid whose excellent design the Profits of the Publication will be annually appropriated. By JOSHUA COLLINS, A. M. *Rector of Newport, and late Master of the Grammar School in that Town.*

THE design of the Author of this little work is to present instructors of youth with appropriate books for the use of their pupils, in the various branches of education, and to guard against all such as have a tendency to taint the minds of youth. He freely exposes the dangerous tendency of some already in use, which he recommends tutors to expunge, and proposes such as are free from any immoral tendency. Our limits will not allow us to give the lists of books recommended by this Author, which are accompanied with suitable observations; but as it appears to us to be a useful directory, and is to be purchased at a very low price, we refer our readers to the work itself.

On the improving state of education the Author observes:

"We are now ready to admit into the course of our practice, as tutors, books of taste and composition, which once would have been proscribed with a rigorous severity, as having a tendency to divert the youthful from the essential course of learning. This must be regarded as one of those important improvements which promise to be of the greatest advantage to the state of society, when the generation so instructed shall have risen to maturity, and when the practice shall have become more universal. In teaching children to read, it was formerly the custom to put into their hands only books of mere dry moral and abstract precept; but as too many facts cannot be impressed upon the young mind, and we have books elegantly written upon almost every subject, it is clear that while the pupil is learning to read, he may at the same time be initiated into various branches of useful knowledge.

"Education formerly went little further than to inculcate an acquaintance with *words*, but it now happily begins to extend itself to a knowledge of *things*.

"Thus to be ignorant of the situation and condition of different countries, and the position of particular places, to be unacquainted with the great events which History has recorded, or with the times and characters of distinguished personages, would at present be treated with ridicule even among the common classes of life. It becomes, therefore, the intelligent tutor, as well as the affectionate parent, to take care that the minds of those, in whose improvement they are interested, be properly informed in whatever is necessary to fit them for the present improved and still improving state of society.

"Among the books which abound on the subjects connected with education, and professedly adapted to the use of young persons, are some which, if thoroughly examined, will be found to have a pernicious tendency, as being written with a view to disseminate corrupt notions, while many contain very indelicate descriptions and vulgar expressions.

"It may happen, and doubtless it oftentimes does, that books of this sort are made use of, while the parents and tutors are unacquainted with the offensive matter which they contain, because they do not take the pains to examine them. Great care should be taken that the moral tendency of every book put into the hands of young persons be strictly pure; and that there is nothing in it which may have the most remote tendency to weaken the influence of religion upon the mind." *p.* 16—19.

As the author professes to write with a design to promote universal improvement, we insert the following remarks on circulating libraries. "It were, therefore, to be wished, that all parents and instructors of youth, of both sexes, would establish it as an immutable law, that none under their care do subscribe to, or borrow books from, circulating libraries.

"The good, which may have resulted from these institutions, has been greatly counterbalanced by an overflowing mass of pestilential error. The far greater part of the contents of every circulating library consists of trash, which has a direct tendency to poison the mind with false principles, or at least to weaken its energy, and give it a wrong direction. Large libraries, such as are to be found in cities and great towns, may indeed contain many valuable and instructing works in history, philosophy, morals, and the sciences; but the more numerous libraries consist almost wholly of no-

vels, plays, and romances, which are greedily read by young persons of both sexes, to the no small injury of their moral and religious sentiments."

We conceive, however, these evils might be avoided, by placing the choice under the direction of a judicious parent.

"To counteract the evil influence of these institutions, the best mode seems to be the establishment of BOOK SOCIETIES, into which no works should be admitted but such as are adapted to inform the mind, and are favourable to morality and religion. Books of entertainment should not be excluded, provided they are innocent, and recommend good principles. Too much cannot be said in favour of these institutions; for as the people will, and indeed ought to be encouraged to read, it is the duty of those, who have the power and opportunity to do it, to direct this laudable inclination in the best channel, and to such objects as may improve the mind to the best advantage. Every person, who is engaged in the office of instructing others, ought to set an example in forming, supporting and directing societies on a cheap and popular scale. Even in country villages the practice should be encouraged; and I do not see why the respectable farmers ought to be excluded from such an obvious and easy method of acquiring information. Let all those, who possess the means, lend a helping hand, and bestow liberally towards the cultivation of the human mind; and 'as they have freely received, so 'let them freely give.' Many well disposed persons are in the habit of giving away good books among the poor; and societies, for that purpose, are pretty extensive in this country. But, though the piety of the design is to be commended, as having for its object the information and moral improvement of mankind, yet it appears to me, that this object may be better attained by *lending*, than by *giving away* books. In the one case, it is almost certain that the book will be read, because the time that it is to be kept is limited; but, in the other, it will most likely be just dipped into, and then be laid aside for 'a more 'convenient season,' which, perhaps, never arrives." *p.* 33—36.

LX. THE SORROWS OF SELFISHNESS; *or the History of Miss Richmore. By* MRS. PRUDENTIA HOMESPUN.

THIS little book is intended to excite in the juvenile mind suitable ideas of the disposition expressed in the title, by a train of striking and natural incidents, at once impressive and improving; the design of the author may be clearly discovered by a perusal of the following Address, which is prefixed to the work.

"If the history of this little work were detailed at length, it would be found to be more interesting than that of many large compositions. A very amiable young family requested the author to turn her attention to the fabrication of books for children; but while she delayed the execution of this task, partly from the close attention which the revisal of a long work required, and partly from an apprehension that her style and manner were not well suited to this apparently humble, but useful and difficult species of writing, one of those promising children, who had urged this request with peculiar earnestness and endearing simplicity, was suddenly removed from a world of pain and trial, to the regions of innocence and bliss. The wishes of a departed friend cannot be forgotten by a feeling mind; and the author's first attempt at juvenile instruction may be regarded as a tribute to the memory of Miss Eliza S—— S——.

"Some difficulties have attended the publication of this little story. It was objected to, as too dismal for children; and it was represented that the most suitable method of instructing youth was, to set before it the certain rewards and advantages of virtue, instead of depicting the pains and punishments of vice. Life, it was observed, should be dressed in gay and pleasing colours, or the young pilgrim will be disgusted at the commencement of his journey.

"Authors are generally too blind to their own defects to be good judges of the merit of their productions; but an opinion which respects the most proper method of general instruction may be fairly canvassed. Perhaps, if the doctrine of the ultimate temporal prosperity of virtue was thoroughly analyzed, it would be found to branch from that false philosophy which has

infected every species of education, ever since fashion determined it to be absurd, preposterous, fanatical, and even immoral, to give children an early knowledge of Christian Religion. While the Bible and Testament were familiar to our little offspring, they knew that vice often prospered, while the righteous, of whom the world was not worthy, were tormented, afflicted, persecuted, and smitten down. They would have laughed at the moralist, who told them of the certainty of good men meeting their reward on earth, and by referring to the histories of Isaiah, Jeremiah, Ezekiel, and other favoured prophets, apostles, and martyrs, they would have confuted the assertors of a positive terrestrial retribution, and taught them the scripture doctrine of seeking a reward for our good actions in the silent recesses of our own hearts, namely, in that peace of God which passes understanding, arising from the hope of a better state of existence.

"Let us here ask the Deist, is not the scripture account of the manner of God's dealing with men realized by what we see passing before us in the world? Is the 'tottering wall' reserved to crush an 'infamous Charteris?' Is the bullet only directed to pierce the bosom of the guilty or the impious? Why then did Abercromby fall, while those who have broken all moral and religious ties 'flourish like a 'green bay tree,' as did the ungodly of old? Nothing is more contrary to general experience, than the expectation that virtue is sure to be rewarded by visible prosperity.

"Does the author then insinuate, that such prosperity will be the portion of vice? By no means. She only wishes to withdraw the attention of her young readers from what is adventitious and mutable, by fixing it on what is inherent and permanent. Our own bosom is the seat of tranquillity or anguish. If all is peace there, the storms of adversity cannot overwhelm us: if that abode be disturbed by the intrusion of guilt, prosperity cannot subdue the ever-gnawing worms of remorse. The good may be afflicted; the wicked man must be miserable.

"Virtue, considered in a political and general view, is most likely to lead to honour and opulence. But let the Christian remember, that the Governor of the universe often thinks fit to try his faithful servants, and chastens the son whom he receives. The advantages of such correction must be evident to all who recollect that this life is a state of probation. Philosophism denies the fact, and affirms the possibility of an earthly paradise, a pure uninterrupted, yet sublunary felicity. No wonder then that she should endeavour to prevent young minds from being imbued with the wholesome truth, that man is born to suffer. Such a lesson, though confirmed by experience, and taught by revelation, must be too degrading to suit the feelings of a free and independent being.*

"To all parents and guardians, who are not tainted by the poison of infidelity, the author earnestly recommends these few, plain, and infallible rules:—Build your system of education on the basis of religion: remember, that the promises and threatenings of Christianity are not temporal, but eternal; and that it is not a mere formulary of manners, or a code of external observances, but an active principle, intended to prepare us for heaven. Do not, therefore, limit your instructions to what is expedient. Do not affect to be wiser than your Maker; and, above all, avoid those systems of morals which are contrary to revelation. By attending to the lessons of holy writ, and, above all, to the sublime doctrine of immortality, you will send your children into the world with just notions of human life; you will prepare them to act and suffer; you will fit them for disappointments; you will enable them to bear that most severe of all trials, prospe-

* Every serious person must lament the striking alteration which has taken place in the fabrication of children's books within these few years; formerly the writers of these bagatelles remembered that they were addressing the offspring of christian parents. They frequently enforced their observations by quotations from scripture; they recommended a punctual performance of religious duties; and they reminded their young readers, that they were immortal beings. It is not from accident, but design, that these subjects are now avoided. Our nurseries are stored with very liberal publications, equally adapted to the instruction of Jews, Turks, Pagans, or Infidels. No degree of cleverness in the composition, however superlative it may be, can atone for this insuperable contamination.

rity, with humble gratitude and self possessing prudence, and you will prepare them to endure calamity with dignified patience. Teach them not to expect much: instruct them to think justly of themselves and kindly of others, and you will do more to meliorate the condition of the human race, than a legion of theophilanthropists." *p.* iii—xi.

LXI. MEMOIRS OF MODERN PHILOSOPHERS. *In three volumes. By* ELIZABETH HAMILTON, *Author of "The Letters of a Hindoo Rajah."* 12mo. *pp.* 1100.

THIS work exposes the false principles and injurious tendency of modern philosophy, by a delineation of natural and striking characters, and a deduction of inferences from the avowed sentiments of modern philosophers; by a train of incidents, in which is displayed an affecting contrast between the necessary consequences of infidelity, and the influence of genuine religion upon the mind. The author evidently conceives that inculcating religious principles in early life is the best fortification to repel the assaults of infidelity; and that a mind destitute of religious knowledge is very likely to be infatuated by its specious pretences.

The variety of incident, and diversity of character, with which these volumes abound, deeply interest the attention of the reader, who is frequently relieved from philosophic discussion by rural and domestic scenes, which convey the most useful instruction, in the pleasing guise of a dramatic form.

The following conversation describes the way in which a designing villain contrives to alienate the affections of a dutiful girl from her parents.

"'I could not get away sooner, indeed,' cried Julia, eager to justify herself from the charge of unkindness. 'You know,' continued she, 'the general bad state of my father's 'health; but he has been indisposed 'even more than usual for this fort-'night: and when he is ill, nothing 'appears to sooth his pain so much 'as my reading to him; and knowing 'the pleasure it affords him, I cannot 'possibly be so undutiful as to de-'prive him of it.'

'Duty!' repeated Mr. Vallaton, 'How can a mind so enlightened as 'Julia's talk of duty, that bugbear of 'the ignorant? I would almost as 'soon hear you talk of gratitude.'

'Indeed,' answered Julia, 'I can-'not help thinking that there is some 'regard due to duty. You know how 'kind my father has ever been to me. 'My mother too, whose very soul 'seems wrapt up in me, who knows 'no pleasure but in promoting mine. 'Is it possible that I do not owe them 'some duty? Gratitude, you have con-'vinced me, is out of the question; 'but indeed I cannot help thinking 'that there is in this case something 'due to duty.'

'And is this,' retorted Mr. Vallaton, in a chiding tone, 'is this all 'the progress you have made in the 'new philosophy*? Do not you know 'that duty is an expression merely 'implying the mode in which any be-'ing may be best employed for the 'general good? And how, I pray you, 'does your humouring these old peo-'ple conduce to that great purpose? 'Ah, Julia! there are other methods 'in which you might employ your 'time far more beneficially.

'Truth,' said Mr. Myope, who had been attentively listening to their conversation, 'truth, fair citizen, 'obliges me to declare that Mr. Val-'laton is in the right. We are not, 'you must remember, connected 'with one or two percipient beings, 'but with a society, a nation, and 'in some respects with the whole fa-'mily of mankind. To esteem any 'individual above his deserts, because 'he is in some manner related to us, 'or has been in any wise serviceable 'in promoting our happiness, is fla-'grant injustice. What magic is there

* "The frequent plagiarisms of our author have been particularly objected to by some of my learned friends, who informed me, that by perusing the works of Mr. Godwin, and some of his disciples, I should be enabled to detect the stolen passages, which it would be but honest to restore to the right owner. Alas! they knew not what a heavy task they imposed upon me. If I have failed in its execution, I humbly hope Mr. Godwin and his friends will accept of this apology; and while they recognize, in the speeches of Mr. Vallaton, the expressions they have themselves made use of, that they will have the goodness to forgive me, for not having always correctly pointed out the page from whence they have been taken."

'in the word *my*, to overturn the decision of everlasting truth? Did the 'obligations, as you call them, conferred upon you by your parents, 'originate in the conviction of your 'being a being of more worth and 'importance than any other young 'female of their acquaintance? If 'they did not, they were founded in 'injustice, and therefore immoral; 'and whatever is so your judgment 'should contemn.'

'Yes,' resumed Vallaton, 'and 'as to your regard for them, philosophy should teach you to consider 'only—how can these old people benefit society? What can they do for 'the general good? And then placing beside them some of those whose 'extensive faculties, whose great 'powers, enable them to perform the 'glorious task of enlightening the 'world, say, whether justice, pure 'unadulterated justice, will not point 'out where the preference ought to 'fall?'

'Well,' rejoined Julia, 'I declare 'I never thought of it in this light before. Every new proof of affection, 'which I received from my father 'and mother, has always so endeared 'them to my heart, that I have 'thought, if I could lay down my life 'for them, it would be too little for 'all their goodness to me.'

'How unworthy of the enlightened mind of Julia is such a sentiment!' exclaimed Vallaton. 'But 'I hope you will soon get the better 'of these remains of prejudice, and 'in ardent desire for the general 'good, lose this confined *individuality* 'of affection.'

'Indeed I shall never lose my affection for my parents,' returned Julia; 'I should hate myself if I 'did.'

"Mr. Vallaton, afraid of pushing the matter too far, changed the discourse; but in every subject that was introduced, artfully contrived to bring in such allusions to the purpose of his argument as he thought best calculated to work on the ardent imagination of his fair and unsuspecting pupil." Vol. I. *p.* 37—41.

An elopement with the base seducer is the consequence of similar principles to those instilled in the above quotation, which is the means of the death of Julia's father, a delineation of whose character appears in the following extract from a letter, giving an account of some circumstances attending his funeral, which we think will prove acceptable to our readers.

"'I need not apologize to you, 'my dear Harry, for being led into a 'subject, which, though the most important, as well as the most exalted, 'of which human beings can treat, 'it is, I know, deemed a breach of 'politeness to hint at even to a friend; 'but shall confess, that the impression 'made upon my mind by the conversation I held with Captain Delmond, 'on his death-bed, has given an unusual degree of solemnity to the train 'of my ideas. Indeed the misfortunes of that unhappy family, as 'well as the misery that has overtaken 'some others of this place, so evidently originate in false impressions 'received of religion as a gloomy and 'illiberal system of superstition, that 'I cannot cease from deploring the 'neglect of early information on this 'important point, as the foundation 'of those mistaken prejudices that 'are fraught with consequences so fatal to the happiness of society.

'While Captain Delmond was 'taught to idolize the name of *honour* 'as the palladium of human virtue, 'religion was presented to his mind 'as a mean and inferior principle, incapable of inspiring noble sentiments in the soul of a gentleman. 'Had not the avenues to investigation been thus pre-occupied by prejudice, he would have discovered 'that *honour*, which is nothing more 'than a nice susceptibility to the censure or applause of mankind, is neither so grand in its views, so extensive 'in its operation, nor so noble in its 'object, as that principle which 'teaches the heart to appeal for its 'purity and integrity, not to the purblind judgment of our fellow mortals, but to a Being of infinite purity 'and perfection. While performing 'a part on the busy stage of life, Captain Delmond found honour competent to the purpose of gaining him 'the flattering approbation of the 'multitude, which was reverberated 'by self-applause; but when he proposed it as the sole principle of action to his daughter, when he deprived her mind of the supporting 'aid of religion, and desired her to 'consider the intrinsic excellence of 'virtue as its own sure and only reward, he was not aware how liable

'she was to be taught by sophistry a 'definition of virtue very opposite to 'his. Had a proper value for the mo-'rality of the gospel, enhanced by 'its gracious promises and elevated 'views, been instilled into her tender 'mind, his child, his darling Julia, 'would not have brought down the 'grey hairs of her father with sorrow 'to the grave.

'The remains of this unhappy gen-'tleman were yesterday consigned to 'their parent dust in military state, 'and with a degree of magnificence, 'an ostentatious parade of pomp and 'grandeur, that, in my opinion, was 'ill suited to the occasion. After the 'conclusion of the ceremony, Gene-'ral Villers and a Major Minden, (a 'man of large fortune, who, it seems, 'had made proposals to Miss Del-'mond) politely waited on the poor 'forlorn and disconsolate widow, and 'took their leave of her in terms of 'the most courtly civility. I expected 'that the General, who was no stran-'ger to the poverty to which she was 'reduced, would have come forward 'with some generous offer of pecuni-'ary assistance. But no: the Gene-'ral's generosity was completely ex-'pended in producing the parade of 'half an hour's procession; and I 'greatly question whether he ever 'does Mrs. Delmond the honour of 'another visit.

'After the departure of these great 'gentlemen, I was called out of the 'room by Quinten, the Captain's old 'domestic, on whose face was painted 'the sincerity of sorrow; he beckoned 'me into the back parlour, and hav-'ing once or twice, with a stroke of 'his hard hand, driven away the 'tears that fell upon his furrowed 'cheek, I thought, sir, said he, when 'I saw the lid of the coffin screwed 'down upon my good master, that I 'had lived too long. When I heard 'the hammer knock upon the last 'nail, my heart so sunk at every 'stroke, it made a coward of me, 'and I should have been glad to have 'skulked to the quiet garrison of 'death! but then, when I thought of 'my poor mistress, and remembered 'how my poor dear master loved her, 'I scorned to be so cowardly as to de-'sert my post, when, by fighting with 'life a little longer, I might save her 'from being stormed by want. I 'know all I can do is but a trifle—a 'nothing, as a body may say, to folks 'that are any way above the world; 'but it may be of use to her for all 'that; and so, as I hear you are go-'ing to look into my master's papers, 'and to see what can be made out 'for my poor mistress, I thought it 'best to tell you to take my pension 'into the account.'

'Your pension, Quinten! and what 'do you reserve for yourself.'

'Nothing but what I can earn by 'my own labour. Thank GOD, I am 'not yet past working! you see how 'well I have dressed the Captain's 'garden. It was I that made that 'pretty serpentine walk for Miss 'Julia, and planted all them flowers, 'of which she used to be so fond. 'Alas! that I should ever live to see 'the day of her deserting them! Oh, 'who would have thought it! such a 'pretty creature as she was, and so 'mild-spoken, and so good to every 'body, that she should after all go for 'to break her father's heart.'

'Well, but honest Quinten, you do 'not consider that you are now in the 'decline of life, and cannot long be 'able to labour as you have done!'

'I know it, sir, I am growing old 'apace; but Sam Smith, the old gar-'dener at Bensfield, is ten years older 'than I am, and he still keeps his 'place. I am a stouter man than he 'at any time. And so d'ye see, I am 'determined not to touch a farthing 'of this here Chelsea pension while 'I am able to lift a spade. Did not 'I get it by the good word of my 'master; and who, then, has so good 'a right to it as his widow? Here are 'twelve guineas besides, which I 'humbly beg you will fall on some 'means to make her accept, for I 'know she would not touch it if she 'thought it came from me. So pray 'don't let her know who sent it; for 'folks in affliction ought to be mighty 'tenderly dealt with so as not to hurt 'their pride—*feelings*, I believe my 'young mistress would have called it, 'but I am not learned enough to know 'the difference.'

'Honest, worthy Quinten! cried 'I, grasping his hand, thou hast a 'heart that doth honour to thy spe-'cies, and principles that are more 'estimable than all the learning in the 'world. At a period when neither 'talents nor learning shall avail, thy 'gratitude and thy virtues shall exalt 'thee to glory!' 118—125. Vol 3.

Some of the expressions which Julia

uttered upon her death bed are so interesting as to constrain us to transcribe the following address to a companion, who was a dupe to the same false principles with herself.

"'You tremble, my dear!' said Julia. 'Does it then so greatly shock 'you to see me thus? Ah, Bridgetina! 'could I indeed impress you with a 'sense of what my mind now feels, I 'should not die in vain. You see me 'now on the threshold of eternity— 'that eternity, of which we have 'made a jest, but which we must acknowledge was never by any argument to a certainty disproved; improbable we were taught to believe it, but *impossible* by mere man it 'could never be pronounced. I am 'now convinced, oh! thoroughly 'convinced, of its awful truth. I believe that I shall, ere the lapse of 'many hours, appear before the 'throne of *God!* that God whose will 'I have despised, whose providence 'I have arraigned, nay, whose very 'being I have dared to deny! Blessed 'be his mercy, that did not leave me 'to perish in my iniquity!'

"After a pause, occasioned by want 'of breath, she thus proceeded. You 'believe Jesus Christ to have been a 'moralist and philosopher. Examine, 'I beseech you, the morality he 'preached, and you will acknowledge 'its teacher could not lay the foundation of such a system in imposture. 'Well did he say of future teachers, '*By their fruits ye shall know them.* 'What, my Bridgetina, are the fruits 'of the doctrines we have so unhappily been led to embrace? *In me 'you behold them!* In vain will you exclaim, in the jargon to which we 'have been accustomed, against the '*prejudices of society*, as if to them 'were owing the load of misery which 'sinks me to a premature grave. Ah! 'no. Those prejudices, against which 'we have been accustomed so bitterly 'to rail, I now behold as a salutary 'fence, which, if I had never dared 'to overleap, would have secured my 'peace. Were those barriers broken 'down, and every woman encouraged 'by the suffrage of universal applause 'to act as I have acted, fatal, my dear 'Bridgetina, very fatal to society, 'would be the consequence! In my 'friends here, these dear friends 'whom Heaven has in mercy sent as 'ministering angels to smooth the 'path of death, see the fruits of a 'firm adherence to the doctrines we 'have despised! If, like them, I had 'been taught to devote the actions of 'every day to my GOD, and instead 'of encouraging a gloomy and querulous discontent against the present 'order of things, had employed myself in a vigilant performance of the 'duties of my situation, and a scrupulous government of my own heart 'and inclinations, how very different 'would my situation now have been! 'Think of these things, Bridgetina, 'and if ever you should meet with— 'but I will not disturb the serenity of 'my soul by mentioning his name.— 'Yet why? I carry not with me any 'resentments to the grave. Tell Vallaton, then, that as a christian I forgive him, and pray to GOD to turn 'his heart If mine had been fortified by principle he never could 'have seduced it by sophistry. No; 'it was not he, it was my own pride, 'my own vanity, my own presumption, that were the real seducers that 'undid me. My strength fails. Farewell, my poor Biddy! Nay, do not 'weep so much. I have now hopes 'of happiness more sweet, more precious, than aught the world can bestow! Go home to your mother, my 'Biddy, and in the sober duties of 'life forget the idle vagaries which 'our distempered brains dignified 'with the name of philosophy'." Vol. iii. *p.* 346—350.

The principal heroine in these volumes is Miss Bridgetina Botherim, whose person is represented to be very ordinary, her mind inflated with conceit, and a victim to the opinions this work exposes. She obtrudes her favourite subject into every conversation in which she takes a part, and not having a single sentiment of her own, previous to every visit she commits to memory some portions from books of modern philosophy, which form the whole of her reasoning. A specimen of this lady's abilities we present to our readers; it is sufficient to notice the scene is the hay-field.

"The glee of the rustics was soon still further animated on beholding Maria and her friends advancing in gay procession with a profuse supply of refreshments. Maria carried the goblet, which, like another Hebe, she presented to all around, and which was plentifully replenished from the pitcher borne by Henry. Harriet and Juliet took upon themselves the dis-

tribution of the bread and cheese, giving, at the desire of Mr. Sydney, a double portion to such as had left any part of their family at home. Every face wore the appearance of cheerfulness and contentment.

'Miserable wretches!' exclaimed Bridgetina; 'how doth the injustice 'under which you groan generate 'the spirit of virtuous indignation in 'the breasts of the enlightened!'

'What d'ye say, Miss?' said an old man, who imagined her eyes were directed towards him, though in reality she was stedfastly looking in Henry's face. 'What d'ye say, Miss,' repeated he, 'about any one's being 'miserable?'

'I say,' returned Bridgetina, 'that 'you ought to be truly wretched.'

'And why so, Miss? what has I 'done to deserve to be wretched? I 'works as hardly, and I gets as good 'wages, as any man in the parish; 'my wife has good health, and we 'never lost a child. What should 'make me wretched?'

'Miserable depravity!' cried Bridgetina, 'how abject that mind which 'can boast of its degradation! re'joice in receiving wages! no won'der that gratitude, that base and 'immoral principle, should be har'boured in such a breast!'

'Why, Miss,' returned the man, considerably irritated by her harangue, 'I would have you to know 'as how that I don't understand be'ing made game of; and if you mean 'for to say that I have no gratitude, 'I defy your malice. I am as grate'ful for a good turn as any man liv'ing. I would go ten miles at mid'night upon my bare feet to serve 'young Mr. Sydney there, who saved 'my poor Tommy's life in the small'pox:—poor fellow, he remembers it 'still—don't ye, Tommy? Aye that 'a does; and if thou ever forgets it, 'thou art no true son of thy father's.'

"Here Mrs. Martha interposed, and by a few kind words allayed the resentment which the declamation of Bridgetina had enkindled. She then invited our heroine to walk with her, and as soon as they were out of hearing of the labourers, asked her what was her motive for thinking that poor man was so miserable.

'And are not all miserable?' said Bridgetina, 'are not all who live in 'this deplorable state of distempered 'civilization miserable, and wretched, 'and unhappy?'

'Indeed, my dear Miss Botherim,' rejoined Mrs. Martha, 'I have the 'comfort of assuring you, that you 'are very much mistaken. In the 'dwellings of the poor I am no stran'ger. As fortune has not put it in 'my power to do much towards re'moving their wants, I consider my'self doubly bound to do all I can to'wards relieving their afflictions. For 'this purpose I make it my business 'to enquire into them; and in the 'course of these enquiries I have 'found frequent cause to admire the 'order of Providence, in distributing 'the portion of happiness with a 'much more equal hand than on a 'slight view we could possibly ima'gine. I question whether any lord 'in the land enjoys half the share of 'content and satisfaction that falls to 'the lot of that industrious labourer 'to whom you spoke. You shall, if 'you please, accompany me some 'evening to his cottage, which is one 'of the neatest and pleasantest little 'habitations you ever visited in your 'life. You may there, towards sun'set, see the poor man sitting in his 'nicely dressed little garden, and 'perhaps singing some old ballad for 'the amusement of his children, while 'their mother is preparing their sup'per.'

'Preparing their supper!' repeated Bridgetina. 'In that one expression 'you have given an ample descrip'tion of the misery of their state. 'Preparing supper! Yes, ye wretched 'mortals, *the whole of the powers you 'possess is engaged in pursuits of mise'rable expedients to protract your exist'ence. Ye poor, predestined victims of 'ignorance and prejudice! ye go for'ward with your heads bowed down to 'the earth in a mournful state of inanity 'and torpor. Yet like the victims of 'Circe, you have the understanding left 'to give you ever and anon a glimpse of 'what ye might have been**. Where'ever these poor wretches cast their 'eyes, they behold nought but cruel 'aggravations of their affliction.

'Suppose them at their homely 'meal, and that the sumptuous car'riage of the peer, whose stately man'sion rises on yonder hill, should pass 'their cottage. When they behold 'my lord and lady lolling in the

* Godwin's Enquirer.

'gilded coach which is conveying 'them home to the luxuriant repast, 'prepared by twenty cooks, what ef- 'fect will the grating sight produce in 'their tortured bosoms? Will not a 'sense of the inequality of their con- 'ditions wring their wretched hearts? 'With what horror and disgust will 'they then view the smoking dish of 'beans and bacon? Will not their 'mouths refuse to swallow the loathed 'food, which the thoughts of the tarts 'and cheesecakes that cover the 'great man's table has converted into 'bitterness? Will they not leave the 'untasted meal, and retiring to their 'bed of chaff, or at best of hen's fea- 'thers, spend the gloomy night in 'drawing melancholy comparisons 'betwixt the happy state of the peer 'and their own miserable condi- 'tion?'

'And do you really believe all this, 'my dear?' said Mrs. Martha, laugh- ing. 'How in the name of wonder 'did such strange notions come into 'your head? Be assured,' continued she, 'that these poor people see the 'equipage of my lord and lady with 'the same indifference that they be- 'hold the flight of a bird; and would 'as soon think of grieving at the want 'of wings as at the want of a car- 'riage. Were you to follow that lord 'and lady to their banquet, you 'would soon be sensible that it was at 'their luxuriant feast, and not at the 'cottagers supper, the spirit of re- 'pining and discontent was to be 'found. At night, when tossing on 'their separate beds of down, they 'might very probably be heard to 'envy the sound sleep of the peasant; 'while the contented cottager, in the 'arms of his faithful wife, and sur- 'rounded by his little babes, enjoyed 'the sweets of sound and uninter- 'rupted repose.

'And so,' said Bridgetina, 'your 'religion, I suppose, teaches you to 'be callous to the miseries of the 'poor?'

'God forbid!' returned Mrs. Mar- tha, 'but my understanding teaches 'me to discriminate betwixt the natu- 'ral evils that are incident to poverty, 'and the fantastic and imaginary 'ones which have no existence but in 'the dreams of visionaries. It is one 'of the blessings belonging to a life 'of labour to be exempted from the 'disquietude of fancied ills. You 'mistake me, however, if you think I 'am insensible to the abundance of 'real ones that fall, alas! too fre- 'quently to their lot. But in visiting 'their afflictions, in advising and con- 'soling them in their distresses, I con- 'ceive that I conduce more effectu- 'ally to the alleviation of their mis- 'fortunes, than if I were to indulge 'myself in the most gloomy reveries, 'or by exaggerated descriptions of 'their calamities excite in the wretch- 'ed objects of my compassion the 'spirit of discontent. Let us not 'forget, my dear Miss Botherim, that 'the essence of charity is very apt to 'evaporate in the bitterness of decla- 'mation. The result of our active 'benevolence is, on the contrary, at- 'tended with the happiest effects, not 'only to the objects of our bounty 'but to ourselves:—it returns to our 'own breasts, extinguishes the sparks 'of discontent, quenches the flame 'of pride, and keeps alive that spirit 'of kindness and good-will, which is 'the very bond of peace and source 'of social happiness.'" Vol. I. *p.* 207—215.

LXII. A CHARGE *delivered to the Clergy of the Diocese of Durham, at the ordinary Visitation of that Diocese, in July*, 1801. *By* SHUTE, BISHOP OF DURHAM.

THIS Charge has too long escaped us, and has now been so widely circulated that our extracts may be the more concise. His Lordship's avowed design is to "show the ne- cessity of cultivating the pure princi- ples of the Gospel, and of studying the means of promoting—a truly spi- ritual religion," which he thus de- fines:

"Spiritual religion is a sincere de- votion of the mind to God: an hum- ble resignation to all his dispensations; an universal and unvaried obedience to his will. That this is very far from the religion of the world, very little experience is necessary to discover, and it is certainly no breach of cha- rity to assert. Yet we know that it ought to be the rule of every Chris- tian's conduct; that it is the surest source of every thing most dear and permanent in earthly happiness, and the only security for happiness here- after. To cultivate it above all things in ourselves, and to promote in others

by every faculty of our minds, is our bounden duty. It must therefore be always a concern of the highest interest in a conscientious Pastor to obtain both these important ends." *p.* 3, 4.

In order to recommend objects of so high importance, his Lordship states what appear to him the principal *impediments* to this "pure and undefiled religion," namely, "want of faith," (that faith which works by love)—"the fear of singularity" and reproach— "prejudice"— "worldly mindedness," &c. Having thus stated and animadverted on the chief impediments to true religion, this venerable Prelate proceeds to state what appear to him the principal means of cultivating in the Clergy, and of promoting it in those committed to their charge, and they are briefly the following: To found all our religious opinions on the scriptures—"To consider *faith* as the beginning and end of all religion"—To urge the necessity of personal *sanctification*, and especially "that newness of spirit, and rectitude of heart, which constitutes the *new birth*, and is the source of every spiritual comfort here, and all our hopes hereafter." *p.* 17.

Toward the end of this charge his Lordship has the following pointed and animated address, with which we close our extracts. "Whatever is declared in scripture, you are bound to preach; whatever is peculiar to christianity, and essential to salvation, must be constantly laid before your congregations, and enforced upon their minds, 'whether they will hear, 'or whether they will forbear;' such principles and such doctrines are indispensable subjects of your instruction and your exhortation; whether preached by Papist or Puritan, Conformist or Non-conformist; the choice of them is not matter of discretion; for woe to them who preach not the Gospel, the whole Gospel, undiminished and undisguised." *p.* 21.

LXIII. A SERMON *preached at Durham, July* 21, 1801, *at the Visitation of the Right Reverend the Lord Bishop of Durham. By* ROBERT GRAY, B. D. *Prebendary of Chichester, &c.*

THIS Sermon may be very properly connected with the preceding Charge, and the object of it is "to illustrate the connection between Literature and Christianity." The text is Matt. xxviii. 20, "Lo! I am with you always," &c., which the preacher applies to the influence of the Holy Spirit accompanying the Gospel, and the arrangements of divine Providence by which it was introduced and spread. Mr. G. particularly considers the progress of literature, both previous and subsequent to the promulgation of Christianity, as highly favourable to its interests, and from thence forcibly infers that the same religion can have nothing to fear, but much to hope, from the cultivation of learning and the spread of useful knowledge.

"As to the influence of the diffusion of learning on the lower classes of society, it is to be observed, that if an insiduous spirit of seduction, which accommodates its designs to every condition and circumstance, has endeavoured to mislead the minds of the inferior ranks of society to subjects beyond the sphere of their intelligence, the evil consequences which have resulted will not afford any argument against the conveyance of that information, which is adapted to their station; while it tends to raise their minds to those considerations, in which their eternal welfare is involved, and which should be equally the concern of every rank. Superstition and disaffection to civil government strike their deep roots, and spread their baneful shade, chiefly where ignorance prevails. In these united realms it is apparent that religion and moral virtues are found to flourish, in proportion as efficacy has been given to the original intention and discipline of those institutions, which were framed by ancient wisdom for the promotion of real knowledge; and which embraced, in the extension of a liberal policy, and by the erection of schools of gratuitous instruction, the interest of the lowest classes of society. If we look, for instance, on the prominent distinctions of the remoter appendencies of the empire, it is obvious to remark, that the country which has been long eminent for industry, sobriety, and peaceful manners, has been chiefly noticeable for that information, which is afforded to every rank; and that intelligence, by which its lower orders are characterized, more, perhaps, than those of any other nation: while in a division, where from im-

provident conduct, and a disgraceful disregard of the regulations, made by the ancient legislature, the provisions for general instruction have failed, or been defeated, the unhappy people have been deluded by the agents of a malignant superstition, or the profligate advocates of infidelity, to disorders and crimes, which cannot be reviewed but with horror and disgust.

"If an enquiry were prosecuted with more minute detail, it would generally be found that the local habits are most commendable, and religion and the laws most respected, where early and sedulous instruction is communicated through its ancient and legitimate channels.

"It is only by instilling the true principles of religion with effectual and universal regard to the spiritual improvement of men, in the form of sound words, and with some reference to their progress in general knowledge; it is only by giving efficacy to the spirit and intention of ancient institutions and endowments, and by availing ourselves of every increased advantage, that the people can be secured from the contagion of those mischievous opinions, which are circulated under every deception, and intermingled with every species of publication; or armed against the seductions of those 'beguilers of un-'stable souls,' who multiply their seceding sects by a delusion, which exhibits the most melancholy proofs of the extension of enthusiasm and ignorance.

"It is from want of those just convictions of the true nature and principles of religion, which were formerly engraven on the mind with the first rudiments of knowledge, and blended with every communication, and which, as the means are now facilitated, might be impressed with more general and efficacious instruction, that men are 'carried away with 'every blast of vain doctrine,' and deluded by every species of sophistry. Christianity, instilling its simple truths into the uncultivated understanding, and unfolding its sublime wisdom to those, who by their intellectual attainments are enabled to estimate its excellency, must afford the best and only security against those deceptions, which are daily engendered by human folly and human wickedness; and teach its enlightened disciples, while they follow the discoveries of reason and true philosophy in their widest range, to bring every thought and imagination in just subjection to the wisdom of him, who was 'a light to lighten the world'." *p.* 27—29.

LXIV. THE ISLAND OF INNOCENCE. *A Poetical Epistle to a Friend. By* PETER PINDAR, ESQ. *Part* I.

EXTRACT.

"TO thee, my FRIEND, amid that peaceful ISLE
Where bounteous NATURE blooms with sweetest smile;
Where never WINTER, on his northern blast,
Howls on the hill, and lays the valley waste;
O'er a pale sun, the cloud of horror throws,
And buries NATURE in his vast of snows;
Ah, no! where endless SUMMER, ever gay,
Opes a pure ether to the ORB of Day;
That gilds the tree, and flower, and grassy blade,
And works his threads of gold in ev'ry glade;
To THEE, my FRIEND, where shrubs of incense rise,
And pour their grateful fragrance to the skies;
Where rills, in wanton mazes, wind away,
Diffusing health and plenty, as they play;
Where the rich treasures of the Pine reside,
And orange-branches bend with golden pride;
Where from the boughs of odour, mingled notes
Of rapture warble from a thousand throats;
And blest, from vale to vale the cooing dove
Wings with his mate, and teaches man to love;
To THEE, I yield the MUSE's artless line,
And envy all the blessings that are thine.

The occasion and design of the Poem are explained in the following Note on the first line.

To thee, my Friend.)—A gentleman, whom the Author of this Poem met by the merest accident, on a small

island situated near the Gulph of Mexico. His companions were his wife, a most lovely woman, and four beautiful children, whose history would form an interesting romance:—persecuted by their parents for a mutual love attachment, they forsook their native country (America), to seek some distant asylum. On their voyage they were wrecked; but fortunately escaped with their lives, and preserved their property. Finding the little island on which they were thrown, to be in possession of a few inhabitants of the most perfect simplicity of manners, and the most lively friendship, pleased also with the salubrity, as well as the beauty and fertility of the spot, they adopted the resolution of passing their days in this remote corner of the globe; convinced that the most perfect happiness resides oftener in simplicity than splendour. Their opinion soon became realized: fond of the innocent natives, and equally beloved again, the delightful little Republic flourished under their auspices, and restored the golden age.

We shall only add from this short piece the following, which are the concluding lines of this first part of the poem.

"From thine, how diff'rent is my lot!—alas!
In calms of sunshine while thy moments pass,
Mine, 'midst the murky clouds that life deform,
Unequal rush, and mingle with the storm.
Fir'd with the love of rhyme, and, let me say,
Of virtue too, I pour'd the moral lay;
Much like St. PAUL (who solemnly protests
He battled hard at Ephesus with *Beasts*),
I've fought with lions, monkeys, bulls, and bears,
And got half Noah's ark about my ears:
Nay worse! (which all the Courts of Justice know)
Fought with the *Brutes* of Paternoster-Row."

The second part of this poem, we are told, may soon be expected.

LXV. THE PARENT'S FRIEND; *or, Extracts from the principal Works on Education, from the Time of Montaigne to the present day, methodized, with Notes by the* EDITOR.

THIS work consists of extracts from more than forty-eight different authors on the subject of education, and the treatment of youth, with the observations of the Editor, who observes in his Preface, "that the name of an Author often acts like a talisman on the mind of the reader." The different extracts are distinguished by figures, which correspond with a Chronological Table of the works from which the extracts are taken. The whole form two 8vo. volumes of more than 700 pages.

The work is divided into twenty-six chapters, containing the following subjects: Health, food, clothing, gymnastics, and the exercise of the senses.—Example.—General observations on education, obedience, stupidity, &c.—Rewards and punishments.—Answering questions, and reasoning with children.—Memory.—Amusements and toys.—Veracity, integrity, honesty, justice.—Fortitude, sensibility, benevolence, almsgiving, gratitude, emulation. — Humility, pride, self-conceit, censoriousness.—Manners and politeness.—Modesty and chastity.—Religion and moral philosophy.—Public and private education, schools, and the best manner of spending the vacations.—On the duties of the female sex, and on the education of girls.—Reading, grammar, languages, rhetoric, logic.—Poetry, mythology, choice of books.—History, chronology, law, and commerce.—Geography and astronomy.—Writing, arithmetic, and book-keeping.—Natural history, natural philosophy, botany, chemistry, and mathematics.—Drawing and perspective.—Music, singing, and dancing.—Travelling.—Dress.—Prudence, economy, knowledge of the world, and establishing young men in business.

As a specimen of the work we present our readers with two extracts; the first is taken from Fenelon, on the Education of Girls, which in this work commences the chapter upon veracity, integrity, honesty, justice.

"Take care that all you say may have a tendency to teach your children to love truth, and despise dissimulation. You should therefore ne-

ver make use of any species of deceit, to pacify them, or to persuade them to do what you wish, for this will teach them a sort of low cunning which may never be entirely eradicated.

"Timidity and a false shame are often the source of dissimulation. The best security against so great an evil, is never to put your children under the painful necessity of being artful, and to accustom them frankly to declare their wishes on all subjects. Let them have full liberty to say that they are weary when they are so, and do not oblige them to appear to like those persons or books that are disagreeable to them. Make them ashamed of themselves, if you happen to surprise them in any kind of dissimulation, and deprive them of whatever they endeavour to obtain by artifice; telling them they should have had it, had they asked for it plainly and frankly. Do not imitate those who applaud their children for their cunning, esteeming it a mark of sagacity and wit. But instead of being diverted with their artful contrivances, reprove them severely, and take care that their stratagems never succeed, so that they may be disgusted with them, by experiencing their bad effects." Vol. I. *p.* 226—227.

The following is taken from Madame de la Fite's Eugenia to her Pupils, and is in this work in the chapter upon humility, pride, self-conceit, and censoriousness.

"Timidity is the daughter of Self-love and Modesty; it arises from the desire to please, and the fear of not pleasing. For this reason, those who are free from vanity, and those in whom pride predominates, are equally free from timidity. When not carried to an extreme, timidity is one of the graces of youth. The gentle and timid manner, with which a young person gives her opinion, or expresses her doubts, is a sure pledge of the improvement of her understanding.

"Timidity must be generally pleasing, when opposed to that presumptuous confidence which often opposes ignorance and folly. Timidity carried to an extreme becomes a misfortune; it throws a veil over the most amiable qualities, destroys the beauty of the countenance, gives a stiffness to all our actions, seems to fetter our very thoughts, and, by making us appear in a disadvantageous light, often realizes the fear of not pleasing which it has inspired.

"Timidity, though opposite to vanity, differs widely from true modesty. The timid are as apprehensive of blame, as the vain are solicitous of applause. Timidity has no resemblance to that noble and interesting simplicity of character, which is the distinguishing mark of true merit. I know a man who is religious without hypocrisy, and who possesses genius and virtue: all his actions, his labours, and his discoveries are directed to the good of the human race. Wholly occupied entirely with this one great object, he pays no attention to himself nor to the opinions that may be formed of him. Never was he known to boast of his abilities, of the success that attended his undertakings, or of the service he has done the world; his countenance expresses the serenity and peace of his soul; he neither appears embarrassed nor confident, neither fears blame, nor seeks honours and distinctions; in a word he is great and good without endeavouring to appear so, or seeming conscious of his own superiority.

"Timidity will always please, when it is a proof of modesty and of the just opinion we entertain of the superior abilities of others. In some cases, on the contrary, an excessive and misplaced timidity is a sign of self-love. Suppose, for instance, that a young lady in company is requested to exercise an agreeable accomplishment for the entertainment of the party, and refuses because she does not excel, or fears being eclipsed by another; her timidity will unavoidably make an unfavourable impression, and the company will justly suppose she has more vanity than good-nature, and more self-love than true modesty. She should consider that it is of more importance to please by her politeness, than to shine by her accomplishments." Vol. I. *p.* 294, 296.

LXVI. A VOCABULARY OF THE PERSIAN LANGUAGE, *in two parts, Persian and English and English and Persian. By* S. ROUSSEAU, *Teacher of the Persian Tongue.*

Extract from the Preface.

"THE utility of Vocabularies has always been acknowledged; to expatiate therefore, on their general

benefit to students, would, perhaps, be deemed unimportant: yet it may be necessary to make a few observations concerning the present undertaking.

"Many persons have been much abridged in their oriental researches from the want of a suitable vocabulary to assist them in their studies; and although some gentlemen have procured Mr. Richardson's elaborate Dictionary of the Arabic and Persian Languages, yet many have been deterred therefrom by the price which it bears. To obviate which, and to render their pursuits more rapid and pleasant, the following Vocabulary, containing the most useful words, was compiled. It is therefore hoped, that the ensuing sheets will be found of considerable service to those who are not at present provided with dictionaries, or who have not an opportunity of consulting them. The principal works that have been referred to in forming this Vocabulary are, Meninski's Thesaurus, Mr. Richardson's Dictionary, Golius's Lexicon, the Vocabularies annexed to Sir W. Jones's and other Grammars, Mr. Gladwin's Vocabulary, the Farhang Jehangeery, Mons. D'Herbelot's Bibliotheque Orientale, the Kashf 'l Loghat, the Loghat Reshedy, Kirkpatrick's Vocabulary, and others. When such learned oriental repositories appear as the groundwork of the present Vocabulary, it may be needless to advance any thing further. But it may be necessary to mention a few particulars relative to the manner of using it.

"In all oriental compositions there are a variety of particles prefixed or annexed to words, which it is absolutely requisite to separate or analyse before the meaning of an expression can be clearly made out, and the Persians and Arabians, like the Hebrews, are by no means exempt from this peculiarity."

The author then instances both in prefixes and suffixes—observes, that many Arabic words will be necessarily found intermixed in this Vocabulary; and concludes with the order of the Governor General and Council of Bengal, that "no civil servants" of the East India Company in those parts "shall be nominated to certain offices of trust and responsibility" until he shall be "sufficiently acquainted with the several languages," (and principally the Persian) "the knowledge of which is requisite for the due discharge of their respective functions."

This Vocabulary (which is dedicated to Sir C. Grant) contains, in both parts, 484 columns, and half that number of 8vo pages.

LXVII. THE CONCORDAT *between Bonaparte, Chief Consul of the French Republic, and His Holiness Pope Pius VII. together with the Speech of Citizen Portalis, Counsellor of State, on presenting it to the Legislative Body, translated from the Official Documents.* 8vo. *stitched, pp.* 79.

THE Concordat being circulated in every paper and periodical work, we judge it unnecessary to give extracts from that; but as the event announced by this pamphlet forms an interesting era in the French revolution, we have made the following extracts from the speech delivered to the legislative assembly, upon laying the plan prefixed before them. The speech commences with a brief description of the effects produced upon religion by the revolution, and proceeds to argue at length to prove the advantages resulting from religion.

The orator observes "the scepticism of the atheist tends as much to disconnect mankind, as religion tends to unite them. It is not a spirit of toleration, but of resistance, that it infuses; it loosens all the bonds that attach us to each other, it flies from every thing that restrains it, and despises every thing which others believe; it deadens sensibility, it stifles all the spontaneous emotions of nature; it strengthens itself, and makes it degenerate into a gloomy selfishness; it substitutes doubts in the room of truths; it arms the passions and remains itself defenceless against errors; it establishes no system, and leaves every one to adopt what his fancy may suggest; it inspires arrogance without affording information; it leads by licentiousness of opinion to licentiousness of conduct; it corrupts and pollutes the heart; it tramples down every fence, and finally dissolves society itself.

"But does not atheism at least contribute to extinguish every kind

of superstition, every kind of fanaticism? No, it is impossible to believe it.

"Superstition and fanaticism have their root and principle in the imperfections of human nature.

"Superstition is the offspring of ignorance and of prejudices; it is chiefly characterized by being found united with some of the secret and confused emotions of the soul, which are usually produced either by too much timidity or too much confidence, and which make conscience take a greater or less degree of interest in the excursions of the imagination, or the illusions of the mind. Superstition may be defined a blind, erroneous, or excessive belief, which almost wholly depends upon the manner in which we are affected, and which we reduce, by a sentiment of respect and of fear, into a rule of conduct or a principle of manners." p. 28. 29.

Prosecuting his arguments he says, we feel more than ever the necessity of public instruction. Instruction is a want of man, but it is above all a want of society. Shall we not then protect religious institutions, which are, as it were, the channels by which ideas of order, of duty, of humanity, and of justice, flow through the different ranks of the community. Science must ever be the portion of a few, but with the aid of religion, men may be instructed without being learned. It is religion which discloses useful truths to that great portion of the human species, who have neither the means nor the time to discover them by painful research. Who then can wish to dry up the sources of that sacred knowledge which disseminates good maxims through society, which renders them present to every individual, which gives them perpetuity, by connecting them with permanent and durable establishments, and which communicates to them that character of authority and of popularity, without which they would be unknown to the populace, that is to say, the great majority of mankind? Hear the language of all good citizens, who in the departmental assemblies, have expressed their wishes upon what, for ten years, has passed under their eyes: "It is time," say they, "that theory should give place to facts. There can be no instruction without education, and no education without religion and morals: the lessons of public teachers have been deserted, because it was imprudently declared, that it was at no time necessary to speak of religion in the schools. Public instruction has for ten years been almost unknown; it is now necessary to make religion the basis of education. The youth are given up to the most dangerous idleness, and the most alarming vagrancy; they are without any idea of a Deity, without any notion of what is just and unjust. Hence ferocious and barbarous manners! hence a barbarous people! If we compare the actual state of instruction with what it ought to be, it is impossible not to lament over the fate which threatens present and future generations." *p.* 33—34.

After describing by example the effects of pagan superstition, he contrasts therewith the advantages derived from Christianity, and says, "Among Christian nations, literature and the fine arts have ever formed a pleasing alliance with religion. It is religion, which, by elevating the soul, and inspiring it with sublime ideas, has produced our first and most celebrated painters, and which has furnished the subjects and models for our poets. It is religion which, among us has given birth to music, which has directed the pencil of our greatest painters, which has guided the chisel of our sculptors, and for which we are indebted for some of the most perfect productions of architecture.

"Can we regard as irreconcileable with our manners, or with our philosophy, a religion which such men as Descartes and Newton gloried in professing; a religion which developed the genius of a Pascal and a Bossuet, and which formed the soul of a Fenelon? Can we forget the happy influence of Christianity, without rejecting masterpieces of genius in every department, without condemning them to oblivion, without effacing the monument of our own glory?"

(To be continued.)

ORIGINAL CRITICISM AND CORRESPONDENCE.

TO THE EDITOR.

Observations on Marsh's Michaelis.

SIR,

THE dissertation on the origin and composition of the Gospels according to Matthew, Mark, and Luke, annexed by Mr. Marsh to his notes upon the translation of Michaelis lately published by him, displays such extent of erudition, such diligence of research, and such patience of discussion, as may justly claim the applause and gratitude of all who are versed in biblical literature. It is however possible, that many, who are highly gratified with his laborious investigation, and are indebted to him for much additional information, may not be able to adopt, with equal confidence, the same conclusion, in every respect, which he has deduced. He asserts, that "the phenomena of every description, observable in our three first Gospels, admit of an easy solution by the proposed hypothesis. And since no other hypothesis can solve them all, we may conclude that it is the true one." Accordingly in various parts of his comment upon Michaelis's introduction to the first three Gospels, he refers to his own hypothesis as infallibly certain. I must, notwithstanding, confess, that although an attentive examination of his arguments has afforded me considerable light upon the subject, it has not convinced me that all the difficulties attending the subject are easily solved by his hypothesis; nor that a system somewhat different from his, may not be at least equally true.

I wish that any remark I can suggest, may lead biblical students to a perusal of Mr. M's dissertation; your limits scarcely admitting of a clear statement of his hypothesis in all its branches, much less to detail the various phenomena, for which it was designed to account. He supposes that there existed, prior to the composition of any of the canonical Gospels, a short narrative of the principal transactions which intervened from the baptism of Christ to his death, drawn up from communications made by the Apostles, and written in that dialect which in the New Testament is called Hebrew. Of this narrative, Matthew made use, in its original state, in the composition of his Gospel; which, according to the general report of antiquity, was first written in the same language. Copies of the original narrative were multiplied; and in process of time, various additions were made to the several copies, the persons who possessed them inserting in the text, not only additional circumstances relative to transactions recorded in it, but likewise other transactions not mentioned in the original. Each of the first three Evangelists possessed, and used in the composition of his own gospel, different copies thus augmented; and those of Mark and Luke were accompanied with a Greek translation of each, couched in the same terms, so far as the original was the same.

Besides these documents, which were chiefly narrative, another, containing a collection of precepts, parables, and discourses, was used by Matthew and Luke, and not by Mark. The copies of this document, used by the former two Evangelists, differed from each other, as those of the narrative did.

Each of the three Evangelists composed his Gospel, without having seen the other Gospels: and that of Matthew was translated, subsequent to the writings of Mark and Luke, by a person who had their Gospels before him. He copied from Mark the passages which agreed verbally with Matthew, except they were not in the same order, in which case he translated in his own words; and from Luke, those passages in which he agreed verbally with Matthew, and which had not been inserted by Mark.

This statement, I think, includes every thing essential to Mr. Marsh's hypothesis, in as simple a form as I can present it to your readers. The author's object is to account for the introduction of the same phrases and sentences, sometimes of considerable length, in all the three Gospels, without supposing that the authors copied the terms in which they are expressed from each other's writings. Mr. M. has succeeded, so far as I can judge, in forming a scheme which *may* be true; and the labour he has em-

ployed upon it is highly meritorious. If to any of his readers a different result from that which he has deduced, should appear more satisfactory, they are still equally indebted to his labours, without which they probably could not have formed their own conclusions.

The objections which have occurred to me against a complete adoption of Mr. M's. hypothesis, are the following. It seems more complicated than the object requires. It reduces the original narrative almost to nothing; for there are scarcely more than forty of the verses into which our New Testament is divided, which are expressed by the first three Evangelists in the same words. It does not appear likely; that various copies of the original document, and of copious additional matter interwoven with its text, should have been translated into Greek, previous to the composition of any of the canonical Gospels. I also think it improbable, that no one of the first three Evangelists should have seen the compositions of either of his brethren.

Mr. M. has purposely avoided any consideration of the times and places in which the first three Gospels were written; and seems to regard his hypothesis as equally applicable, whatever dates they might bear: yet its truth must, in some measure, depend upon the distance of the places, and the coincidence of the times, of the respective dates. If all the three Gospels were written on the same spot, it is hardly credible that the authors should be ignorant of each other's compositions; and however remote the places might be where they were published, yet the difficulties attending such an hypothesis are evidently augmented in proportion to the distance of time at which they were composed.

It is true, that ancient traditions vary greatly concerning the dates of the Gospels; yet the earliest, and I think the most probable, state the Gospels of Matthew and Mark to have been written about the same period; the former in Judea, and the latter at Rome. The date of Luke's Gospel appears to be fixed, by his introductory address, earlier than any other canonical Gospel that he was acquainted with; and to be nearly ascertained by his own apostolical history. He must apparently have availed himself of the two years which he spent in Palestine, during Paul's confinement at Cæsarea, to obtain the accurate information from which he composed his Gospel. This date precedes that assigned by tradition to the writings of Matthew and Mark, by six years: but as he wrote in Greek, for the use of the Hellenist and Gentile converts, among whom he had laboured with Paul, his Gospel might remain unknown in Judea; from whence also he might have departed for Rome, before his work was completed. That Mark, however, should write, six years afterwards, at Rome, or in any place where the Greek language was commonly understood by Christians, without knowing that Luke had already written a Gospel in that language, is extremely difficult to conceive.

I apprehend, that Mark had before him the Gospel of Luke; and likewise a copy, in Hebrew, of a narrative which Matthew made use of, and had perhaps originally drawn up. Mark's purpose was apparently to compile a work which might more readily be transcribed and circulated than that of Luke. With this view, he omitted the longer discourses of Christ, and the events previous to his baptism. He rendered into Greek the original narrative; and where he found this already translated by Luke, he frequently adopted his expressions. When he thought it necessary to insert transactions, that were omitted in the Hebrew, but recorded by Luke, he avoided relating them in the words of the latter; as the apostle John afterwards avoided the phraseology of the first three Gospels, which he doubtless had before him when he wrote. Mark either translated the additional accounts from some other original document in his possession, or (agreeable to ancient tradition) derived his information of them from the apostle Peter. Matthew, about the same time, wrote in Judea; and in completing his Gospel, altered, by his recollection of the events, the order of several parts of the narrative; and, perhaps, the terms also, in which he might formerly have recorded those facts.

This hypothesis, so far as it varies from Mr. Marsh's, seems to me more simple and natural than his. I think that the arguments he has advanced against the Gospel of Luke having

been used by Mark, are principally obviated by hints I have suggested in the proposed alteration of his plan; and that they might be entirely removed, if there was opportunity for ampler discussion. I have adopted the groundwork, and several leading parts of his hypothesis; and in proposing any amendment, I am conscious of a liability to err. I shall be thankful for correction, as my sole object is truth. I apprehend, with Mr. Marsh, that the inspiration of the Gospels is not infringed by his hypothesis. The promise of the Holy Spirit was to bring to the remembrance of his disciples, what Christ had spoken and done in their presence; and to enlighten them to a clear understanding of his will: not to convey to them a supernatural knowledge of what they had never seen, nor heard from him. It was highly proper for the Apostles, when this promise was fulfilled to them, to record, in detached writings, what was brought to their minds. From such writings, I conceive the Gospels to have been chiefly composed; and to have been completed from verbal information of the inspired eye-witnesses.

I am SIR,
Yours, &c.
DIEREUNETES.

Remarks on Simpson's Doctrine of the Atonement.

TO THE EDITOR.

MR. EDITOR,

A FRIEND of mine lately put into my hand a new pamphlet entitled, *Plain Thoughts on the New Testament Doctrine of Atonement*, by John Simpson, of Hackney." As the motto seemed rather singular, I read it with an expectation of finding something *new*: and I cannot say that I have been wholly disappointed. The introduction, however, contained in the first ten pages, is little more than a repetition of what most of his predecessors have said before him. It is common with these writers to begin with magnifying the reasoning powers of man; disowning all dependance on the teachings of the Holy Spirit; declaiming against orthodox ministers, under the name of priests, and pretended monopolizers of the truth; inveighing against the creeds and confessions of other men, to make way for their own: as though all that went before them were knaves or fools; while they, *benevolent souls!* are willing to step forward to disabuse mankind, and to prepare them a set of principles free from the "barbarism and rubbish of former ages." If the reader can give them credit for these pretensions, all is well: but if he question their *ipse dixit*, in the manner they teach him to question when examining the Bible, he will not be able to get on.

This writer complains of the reproaches and anathemas that are cast upon the Unitarians for their adherence to *reason*, p. 11: and so did Mr. *Biddle* above a century and a half ago; to which Dr. *Owen*, if I remember right, replied, that if it were so, he thought them very unjustly treated; no less so than poor St. Hierome, who said he was beaten by an angel for preaching in a Ciceronian style, a crime of which it is thought he was never guilty.

The author having thus, according to custom, introduced himself to his reader, pursues his principal object. Rejecting what he calls the popular doctrine of atonement, on the one hand, and that advanced by Dr Taylor, (which is embraced it seems by a large majority of the Unitarians) on the other, he declares, that, "the most powerful motive to Christian obedience is not to be found in either the system of Socinus or Calvin. By the popular doctrine he means, that of a *satisfaction* to divine justice, which he thinks is founded on a total misunderstanding of the nature of atonement. By the scheme of Dr. Taylor, he means that exposition of the doctrine of reconciliation, which makes it consist in the reconciliation of our heathen ancestors to Christianity, to the superseding of personal conversion in their descendants: and this he says renders the atonement almost, if not altogether, a nullity." p. 13. It is thus he accounts for a fact acknowledged by Dr. Priestley, and of which Mr. Andrew Fuller has availed himself: "that the Unitarians of the present age are only men of good sense, and without much practical religion." It is no wonder, he thinks, that the advocates for an *entailed* Christianity should have to make such a complaint of their fol-

lowers. p. 19. I confess I do not perceive how this accounts for there being "a *greater* conformity to the world in them than *in others*," who are supposed to be equally remote from the truth. One thing, however, is fully acknowledged, THAT MODERN UNITARIANISM IS DESTITUTE OF THE GRAND PRINCIPLE OF CHRISTIAN OBEDIENCE. This is an important concession. Dr. Priestley would have persuaded Dr. Price, that in becoming an Unitarian there was no danger of losing "the consideration on which the Scriptures always lay the greatest stress as a motive to gratitude and obedience; namely, the love of God in giving his son to die for us." *Defence of Unitarianism for* 1786, p. 101, 102. But if this writer may be credited, among a large majority of Unitarians, and some others, IT IS LOST. Their system is a mere assemblage of dry bones. If Mr. S. as a friend to it in the main, can inspire it with *the breath of life*, his party ought to be greatly obliged to him: but if not, dead it must remain, and the sooner it is buried so much the better for mankind.

I shall take no notice of this "feeble effort," as the author very justly calls it, to overturn the doctrine of *Christ's satisfaction*, and if I did, I should not think myself obliged to defend every explanation of it which he has introduced, and much less to admit his gross misrepresentations: I shall merely attend to his hopeful undertaking of inspiring the Unitarian system with a principle of life.

Having rejected this scheme of atonement on the one hand, and that on the other, our author proceeds to state his sentiments of the Gospel; for we must not call it his *scheme*, lest he be found at last among the "system-mongers." Nor is it very easy to reduce what he says to a scheme: for he no where states his ideas on this great subject in an explicit and connected form; but leaves us to collect them from scattered sentences, and figurative language.

If I understand him, he believes that the *death* denounced against the first transgression did not consist in an exposedness to eternal punishment, but to annihilation, p. 30.—that neither was there any contagion conveyed from Adam to his posterity, p. 33, 34—but, that sin has nevertheless, somehow, taken an universal range through the whole of mankind—that man is an *enemy* of God—and that the consequence of this is *condemnation*, or an exposedness to future punishment, p. 35.—that God, however, is not the enemy of man, nor so offended with his sin as to require any satisfaction, pp. 49, 50, 57, 58.—that Christ, though he did not die to remove any bar or hindrance, which on God's part opposed the fullest display of mercy, yet laid down his life for the good of sinners—that he perfectly removed all the mischiefs occasioned by the first transgression, the principal of which seems to be an exposedness to annihilation, rendering the human race once more candidates for immortality, p. 31.—that the atonement made by his death consisted in his furnishing a motive to *reconcile* or conciliate the hearts of men to God, p. 38.—that salvation is a mere gift of grace, and is not bestowed in reward of the merits of Christ, p. 41.—that the term of it, on our part, is *believing*, which is within the compass of every man's *power*, p. 27.—that believers shall possess a happy immortality, p. 32, 33.—and that unbelievers will be exposed to future punishment, p. 64.

These sentiments the author not only "*conceives* to be a just representation of the Gospel of Christ, uncontaminated with human invention;" but proceeds to speak of them as if they were the Gospel itself; and of all others that differ from them as "human systems," as though his *conceptions* of the Gospel were not human, as well as those of other men. He is mightily offended with certain ministers for arrogating to themselves the character of *Gospel preachers*, p. 41. yet in almost the same breath he would persuade us that what he has written *is indeed the Gospel*, "free from all human inventions."

For my part I consider his opinions to be as much a human system as those of other people, and therefore shall offer a few remarks on what appear to me their inconsistency with themselves, and with the scriptures.

1. If the sin of Adam exposed him not to punishment in a future state, but to annihilation, how can it be true that, "If the death of Christ had not taken place, *we* had now been sitting in darkness, and in the shadow of death, under an apprehension of falling into eternal nothingness?" p. 31,

32. If Christ had not died, the sentence, whatever it was, must have been executed; and if its meaning was, that *in the day* he ate of the fruit, he should be annihilated, or die to rise no more, *his* death must have necessarily prevented our existence.

2. This account of things is no less inconsistent with the scriptures than with itself.—The sentence of death, which entered by one man's sin, is said to have *passed upon all men*, which supposes that they should all exist, and would all be *sinners*, and therefore could neither consist in, nor with, the immediate annihilation of the first progenitor. It is also called *condemnation*, and stands opposed, not to a mere resurrection of the body, but to *justification of life*, even *eternal* life by Jesus Christ. Rom. v. 16—21. The resurrection which is ascribed in 1 Cor. xv. to the second Adam, means not simply a resurrection, but a resurrection *to eternal life*; for it is of the resurrection of *them that are Christ's* that the Apostle there speaks. v. 23. If antecedent to the gift and death of Christ we were exposed only to fall into "eternal nothingness," his errand could not have been to have *delivered us from the wrath to come.* 1 Thes. i. 10. The sentence under which we lay as sinners, is expressly said to be *death and judgment.* From the sting of the first we are saved by his death who was *once offered to bear the sins of many*; and from the terrors of the last, by his *appearing, to them that look for him*, a second time, without sin, *unto salvation.* Heb. ix. 27, 28.

3. That sin should have taken an "universal range through the whole of mankind," of whatever age, nation, or condition, and should have been so malignant in its operation as to render them all the "enemies of God, and exposed to future punishment," is a concession somewhat singular for an Unitarian. If all this do not imply a *corrupt nature*, it must remain unaccounted for: that is, it must remain a "mystery." And if it can exist without incurring the wrath of God, if whatever love he bear to the souls of men, he can pass over their enmity against him, without any expression of displeasure against it, he must be a very different Being from what the scriptures represent him.

4. After all that is said about the true scripture doctrine of atonement, it is not in an *atonement* that the author believes; but merely in such a kind of reconciliation as that wherein the sinners' enmity is conquered. There is no *condemnation of sin* in it; no such *propitiation* as that wherein *the righteousness of God is declared in the remission of sins*, and in which he is *just, and the justifier* of him that believeth in Jesus; nothing wherein the *chastisement of our peace was upon him*; nothing, in a word, that essentially belongs to the idea of an atonement. Rom. viii. 3. iii. 24—26. Isai. liii. 5.

5. Whatever be the meaning of the phrase "God hath reconciled us to himself by Jesus Christ," it must be expressive of what was wrought *for* us upon the cross, while we were yet enemies; and not any thing which implies a change of mind on our part, seeing it is held up as a *motive* to induce that change. 2 Cor. v. 19—20. "God *hath* reconciled us to himself ..... therefore *be ye reconciled.*" Reconciliation does not always denote a change in the mind of the party reconciled, though to enjoy the benefit of it such change is necessary. To reconcile to one's self is to *restore to favour.* Thus God reconciled Eliphaz, Bildad, and Zophar to himself, by the mediation of Job. Nor does such reconciliation denote *a change of mind* in the offended party. The soul of David *longed to go forth* to Absalom, while yet he thought it not proper to *express* his goodness, lest the honours of justice and paternal authority should be lightly esteemed.

6. Salvation by mere grace is not inconsistent with its being bestowed in reward of the merits of Christ. The pardon of Israel was not the less of grace for its being given for the sake of Moses, and at his request: nor that of Job's friends for its being granted in answer to his intercession, an intercession too preceded by an atoning sacrifice. If salvation be not bestowed as the reward of Christ's merits, his intercession is of no account, and it is improper to make use of his name in our petitions.

I pass over several articles in this author's creed, and conclude with appealing to the judgment of thinking men, whether, if the Unitarian system have no more hope of a resurrection than what is to be derived from these opinions, it must not remain in the congregation of the dead.

ZETA.

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